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PHILIP HENRY, A.M.

MEMOIR

OF THE

REV. PHILIP HENRY,

BY HIS SON

REV. MATTHEW HENRY,

THE COMMENTATOR.

ABRIDGED FROM THE STANDARD EDITION, AS CORRECTED AND ENLARGED

BY J. B. WILLIAMS, LL.D.

One of the most precious religious biographies in our language. *Dr. Chalmers.*

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PREFACE.

Soon after the death of the eminent servant of God of whom these pages form a memorial, his son, the Rev. Matthew Henry the commentator, prepared and published his memoir. The original work reached a third edition during the lifetime of the author, which was published in the early part of the eighteenth century. More than a hundred years afterwards, J. B. Williams, Esq., LL. D.—subsequently Sir J. B. Williams—published an enlarged and corrected edition, obtaining additional materials from the most reliable sources, and chiefly from authentic manuscripts in the possession of descendants of the subject of the memoir.

But the English edition, edited by Dr. Williams, excellent as it is, embodies much matter which is not of special interest to the great mass of readers at the present time; yet the main portions, both of the original work and of the enlarged edition, are too valuable to lie on the shelves of the few in this country who may be in possession of them. It is therefore believed that an important service has been rendered to the interests of vital godliness, and to the well-being of those into whose hands this work may fall, by

the labor which has been performed in preparing the present abridged edition, in which the work by Williams has been condensed, revised, and in some degree rearranged.

This volume is peculiarly adapted to instruct and edify the Christian, to administer consolation to the afflicted, to encourage the faithful minister of the gospel, to guide the wayward into the path of peace, to point to heaven and lead to its enjoyments. It is a book for every stage of life: for youth in its inexperience; for manhood in its maturity; for old age in its infirmities. It is a book for all classes: for the poor, for the rich, for the inquiring, for the backslider, for the advancing believer. The eternal world is brought by it into close and interesting proximity to the present state; and the life that now is, is here seen to be but the prelude to endless happiness or misery beyond the grave.

But the reader shall not be detained from perusing its interesting pages for himself, any longer than to hear what some eminent men have said of this work and its subject. The Rev. William Jay of Bath, England, author of Morning and Evening Exercises, and many other valuable works, inquires, "Who, without sentiments of love and veneration, can think of Philip Henry?" The Rev. Job Orton, author of the Life of Dr. Doddridge, speaking of the Memoir of Philip Henry, says, "I esteem it one of the chief excellences of this book, that it is the history of a person who manifested such an eminence of piety, prudence, hu-

mility, zeal, and moderation, as would have adorned the highest station, and is scarcely to be equalled. He is, therefore, a suitable and bright example to persons of every rank, as well as an admirable model for ministers of the gospel." The Rev. John Angell James says, "One page of Philip Henry's Life makes me blush more than all the folios of his son Matthew's peerless Exposition."

May the God of all grace crown this present edition with his effectual benediction, and make it the instrument of converting, edifying, sanctifying, and saving a multitude of precious souls. And to his glorious name be all praise, through Jesus Christ.

J. W. B.

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REV. PHILIP HENRY, A. M.

CHAPTER I.

HIS BIRTH, EARLY EDUCATION, AND PIETY.

Philip Henry was the son of Mr. John Henry and Magdalen Rochdale, his wife. His father being in the employ of the government, lived at Whitehall, near London, where the subject of this memoir was born, on the 24th day of August, 1631. His mother was a virtuous, pious gentlewoman, and one that feared God above many. She was dead to the vanities and pleasures of the court, though she lived in the midst of them. She looked well to the ways of her household; prayed with them daily, catechized her children, and taught them the good knowledge of the Lord betimes. This her only son often mentioned in subsequent life, his great happiness in having such a mother, who was to him as Lois and Eunice were to Timothy, acquainting him with the Scriptures from his childhood; and there appearing in him early inclinations both to learn-

ing and piety, she gave him up in his tender years to the service of God in the work of the ministry. She died of a consumption, March 6, 1645, leaving her son and five daughters to mourn their loss. A little before she died, she said, "My head is in heaven, and my heart is in heaven; it is but one step more, and I shall be there too."

He was called Philip, after Philip earl of Pembroke, who was a friend to his father, and who during his lifetime was kind to his young namesake. Prince Charles and the Duke of York being somewhat near of age to him, he was in his childhood very much an attendant upon them in their play; and they were often with him at his father's house, and were wont to tell him what preferment he should have at court. These and other such circumstances of his childhood he would sometimes speak of among his friends, taking occasion thence to bless God for his deliverance from the snares of the court, in the midst of which it is so very hard to maintain a good conscience and the power of religion, that it hath been said, "Let him who would live godly, shun a courtier's life."

Yet it may not be improper here to observe, that Mr. Henry was marked through life by a most sweet and obliging air of courtesy and civility, which some attributed in part to his early education at court. His mien and carriage were always so very decent and respectful, that he could not but win the hearts of all with whom he was acquainted. Never was any man farther from that rudeness and moroseness which some scholars, and too many that profess religion, either

willingly affect or carelessly indulge, sometimes to the reproach of their profession. It is one of the laws of our holy religion, exemplified in the conversation of this good man, to "honor all men." Sanctified civility is an ornament to Christianity. Mr. Henry used often to say, "Religion does not destroy good manners." And yet he was very far from any thing of vanity in apparel, or formality of compliment in address; but his conversation was natural and easy to himself and others, and nothing appeared in him which even a severe critic could justly call affected. These characteristics tended very much to the adorning of the doctrine of God our Saviour; and the general transcript of such an excellent copy would do much towards healing those wounds which religion has received in the house of her friends by the contrary.

The first Latin school to which he was sent was at St. Martin's church, under the teaching of Mr. Bonner. He was afterwards removed to Battersea, where Mr. Wells was his schoolmaster. The grateful mention which in some of his papers he makes of those that were the guides and instructors of his childhood and youth, brings to mind the French proverb to this purpose: "To father, teacher, and God all-sufficient, none can render an equivalent."

When he was about twelve years old, he was admitted into Westminster school, in the fourth form, or class, under Mr. Thomas Vincent, then usher, whom he would often speak of as a most able, diligent schoolmaster. Shortly afterwards he was taken into the upper school, under Mr. Richard Busby, subsequently

Dr. Busby; and after a year or two, he was admitted king's scholar, and was first of the election, partly by his own merit, and partly by the interest of the Earl of Pembroke.

Here he profited greatly in school-learning, and all his days retained his improvements therein to admiration. Nor was there any part of his life which he more frequently spoke of with pleasure, than the years he spent at Westminster school. When he was in years, he would readily and accurately quote passages out of the classic authors that were not common; and yet he rarely used any such things in his preaching, though sometimes, if very apposite, he inserted them in his notes. He was very ready and exact in the Greek accents, the quantities of words, and all the several kinds of Latin verse; and often pressed it upon young scholars, in the midst of their university-learning, not to forget their school authors.

Here, and before, his usual recreation at vacant times was, either reading the printed accounts of public occurrences, or attending the courts at Westminster Hall, to hear the trials and arguments there; which he often did to the loss of his dinner, and oftener of his play.

While he was at Westminster school, there was a daily morning lecture set up at the abbey church, between six and eight o'clock, and preached by seven worthy members of the assembly of divines in course. It was the request of his pious mother to Mr. Busby, that he would give her son leave to attend that lecture daily; which he did without abating any thing of his

school exercise, in which he kept pace with the rest. And the Lord was pleased to make good impressions on his soul, by the sermons he heard there. His mother also took him with her every Thursday to Mr. Case's lecture at St. Martin's. On the Lord's day he sat under the powerful ministry of Mr. Stephen Marshal. This minister, and this ministry, he would, to the close of life, speak of with great respect, and thankfulness to God, as that by which he was, through grace, in the beginning of his days "begotten again to a lively hope." He also attended constantly upon the monthly fasts at St. Margaret's, where the best and ablest ministers of England preached before the House of Commons; and the service of the day was carried on with great strictness and solemnity, from eight in the morning till four in the afternoon. He likewise frequented extraordinary fasts and thanksgivings. From the time he was eleven or twelve years old, it was his constant practice to write, as he could, all the sermons he heard; which he kept very carefully, and transcribed many of them afterwards.

At these monthly fasts he often had sweet meltings of soul in prayer and confession of sin, and many warm and lively truths brought home to his heart. Many years after, he reflected upon these early scenes and experiences in the following manner:

"If ever a child such as I then was, between the tenth and fifteenth years of my age, enjoyed 'line upon line, precept upon precept,' I did. And was it in vain? I trust, not altogether in vain. My soul rejoiceth and is glad at the remembrance of it; the 'word distilled

as the dew, and dropped as the rain.' I loved it, and loved the messengers of it; their very feet were beautiful to me. And, Lord, what a mercy was it, at a time when the poor countries were laid waste, when the noise of drums and trumpets, and the clattering of arms, was heard there, and the ways to Zion mourned, that then my lot should be where there was peace and quietness, where 'the voice of the turtle was heard,' and there was great plenty of gospel opportunities. 'Bless the Lord, O my soul. As long as I live will I bless the Lord. I will praise my God while I have my being.' Had it been only the restraint that it laid upon me, whereby I was kept from the common sins of other children and youths, such as cursing, swearing, sabbath-breaking, and the like, I were bound to be very thankful. But that it prevailed, through grace, effectually to bring me to God, how much am I indebted! And 'what shall I render?'"

Thus it is seen how the dews of heaven softened his heart by degrees. From these early experiences of his own, he drew the two following items of improvement in subsequent life.

1. He would blame those who laid so much stress on people's knowing the exact time of their conversion, which he thought was, with many, not possible to do. Who can so soon be aware of the daybreak, or of the sprouting of the seed sown? The work of grace is better known in its effects, than in its beginnings. He would sometimes illustrate this by that saying of the blind man to the Pharisees, who were so

critical in examining the recovery of his sight. This and the other I know not concerning it, but "this one thing I know—that, whereas I was blind, now I see." John 9 : 25.

2. He would bear his testimony to the comfort and benefit of early piety, and recommend it to all young people as a good thing to bear the yoke of the Lord Jesus in youth. He would often witness against that wicked proverb, "A young saint, an old devil;" and would have it said rather, A young saint, an old angel. He observed it concerning Obadiah—and he was a courtier—that he "feared the Lord from his youth," 1 Kings, 18 : 3, 12, and feared him "greatly." Those that would come to fear God greatly, must learn to fear him from their youth. No man did his duty so *naturally* as Timothy did, Phil. 2 : 20, who, from a child, knew the holy Scriptures. He would sometimes apply to this subject that common saying, "He that would thrive, must rise at five." And in dealing with young people, he would earnestly say, "I tell you, you cannot begin too soon to be religious, but you may put it off too long. Manna must be gathered early; and He that is the first, must have the first of our time and affections." He often inculcated Eccles. 12 : 1 : 'Remember now thy Creator in the days of thy youth;" or, as some render it, thy choice days, thy choosing days. He would sometimes say, "The life of a Christian is a life of labor: 'Son, go work;' it is necessary work, and excellent work, and pleasant work, and profitable work; and it is good to be at it when young."

But it is time we return to Westminster school, where, having begun to learn Christ, we left him in the successful pursuit of other learning, under the eye and care of that great master Dr. Busby, who, on account of his proficiency and diligence, took a particular liking to him, called him his child, and would sometimes tell him he should be his heir; and there was no love lost between them. To a descendant of Mr. Henry, Dr. Johnson the lexicographer once remarked, "Sir, you are descended from a man whose genuine simplicity and unaffected piety would have done honor to any sect of Christians; and as a scholar he must have had uncommon acquirements, when Busby boasted of having been his tutor." Dr. Busby was considered a very severe schoolmaster, especially in the beginning of his time. But Mr. Henry would say sometimes, that as in so great a school there was need of a strict discipline, so, for his own part, during the four years he was in the school, he never felt the weight of his hand but once—and then, deserved it; for, being monitor of the chamber, and according to the duty of the place, being sent out to seek one that played truant, he found him out where he had hid himself, and at the truant's earnest request promised to make an excuse for him, and to say he could not find him; "which," says he, in a penitent reflection upon it afterwards, "I wickedly did." Next morning, the truant coming under examination, and being asked whether he saw the monitor, said he did; at which Dr. Busby was much surprised, and turned his eye upon the monitor, with this word, Καὶ συ, τέκνον!

What, thou, my son! and gave him correction, and appointed him to make a penitential copy of Latin verses; which being done, he gave him sixpence, and received him into his favor again.

Among the mercies of God to him in his youth, he recorded a remarkable deliverance which he experienced at Westminster school. It was customary there, among the studious boys, for one, or two, or more, to sit up during the former part of the night at study; and when they went to bed, about midnight, to call others, and they others at two or three o'clock, as they desired. His request was to be called at twelve: being awaked, he desired his candle might be lighted, which stuck to the bed's head; he dropped asleep again, and the candle fell, and burnt part of the bed and bolster before he awoke; but through the good providence of God, seasonable help came in, the fire was soon quenched, and he received no harm. This gave him occasion, long after, to say, "It is of the Lord's mercies that we are not consumed."

When he was at Westminster school, he was employed by Dr. Busby, as some others of the most ingenious and industrious of his scholars were, in their reading of the Greek authors, to collect, under his direction, some materials for that excellent Greek grammar which the doctor afterwards published.

But, let the school be ever so agreeable, youth is desirous to commence the man by a removal from it. This step was taken by the subject of this memoir in the sixteenth year of his age. It was the ancient custom of Westminster school, that all the king's schol-

ars who stood candidates for an election to the University, were to receive the Lord's supper the Easter before, which he did with the rest, in St. Margaret's church, 1647; and he would often speak of the great pains which Dr. Busby took with his scholars that were to approach to that solemn ordinance, for several weeks before, at stated times—with what skill and seriousness of application, and manifest concern for their souls, he opened to them the nature of the ordinance and of the work they had to do in it, and instructed them what was to be done in preparation for it. What success this course had, through the grace of God, upon young Mr. Henry, to whom the doctor had a particular regard, read from his own hand:

"There had been treaties before, between my soul and Jesus Christ, with some weak overtures towards him; but then, then I think it was that the match was made, the knot tied: then I set myself, in the strength of divine grace, about the great work of self-examination in order to repentance; and then I repented, that is, solemnly and seriously, with some poor meltings of my soul. I confessed my sins before God, original and actual, judging and condemning myself for them, and casting away from me all my transgressions, receiving Christ Jesus the Lord as the Lord my righteousness, and devoting and dedicating my whole self, absolutely and unreservedly, to his fear and service. After which, coming to the ordinance, there, there I received him indeed; and He became mine—I say, *mine*. Bless the Lord, O my soul!"

Of Dr. Busby's agency, under God, in this blessed work, he makes a very grateful mention in divers of his papers. "The Lord recompense it," he says, "a thousand-fold into his bosom."

"Encouraged by this experience, I have myself," he says in one of his papers, "taken like pains with divers others at their first admission to the Lord's table, and have, through grace, seen the comfortable fruits of it, both in mine own children and others. To God be glory."

Thus was the great concern happily settled before his launching out into the world. Through grace, he had all his days more or less the comfort of it, in an even serenity of mind, and a peaceful expectation of the glory to be revealed.

In May, 1647, he was chosen from Westminster school to Christ-church college in the University of Oxford, with four others, among whom he had the second place.

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CHAPTER II.

HIS RESIDENCE AT THE UNIVERSITY.

Although he was chosen to the University in May, yet being then young, under sixteen, and in love with his school-learning, he made no great haste thither. In December following, he removed to Oxford. Being a young traveller, some merciful providences in his journey affected him much, and he used to speak of them, with a sense of God's goodness to him, according to the impressions then made by them. He has recorded them with this thankful note: that there may be a great mercy in a small matter; as the care that was taken of him by strangers, when he fainted and was sick at his inn the first night; and his casual meeting with Mr. Annesly, son to the Viscount Valentia—who was chosen from Westminster school at the same time that he was—when his other company going another way had left him alone, and utterly at a loss what to do. Thus the sensible remembrance of old mercies may answer the intention of new ones, which is, to engage our obedience to God, and to encourage our dependence on him.

To the proper studies of this place he now vigorously addressed himself, still retaining a great partiality for the classic authors, and the more polite exercises he loved so well at Westminster school. Here he duly performed the college exercises: disputations every

day, in term-time; themes and verses once a week; and declamations when it came to his turn; in which performances he frequently came off with great applause. And yet in some reflections, written long after, in which he looks back upon his early days, he charges it upon himself, that for a good while after he came to the university, though he was known not to be inferior to any of his standing in public exercises, yet he was too much a stranger to that hard study with which afterwards he became acquainted, and that he lost much time which might have been better improved. Thus he is pleased to accuse himself of that of which, for aught that appears, no one else ever did or could accuse him. But the truth is, that in all the private accounts he kept of himself, he appears to have had a very quick and deep sense of his own failings and infirmities, in the most minute instances—the loss of time, weakness and distractions in holy duties, not improving opportunities of doing good to others, and the like; lamentably bewailing these imperfections, and charging them upon himself, with as great expressions of shame and sorrow and self-abhorrence, and crying out as earnestly for pardon and forgiveness in the blood of Jesus, as if he had been the greatest of sinners. For though he was a man that walked very closely, yet withal he walked very humbly with God, and lived a life of repentance and self-denial. In a sermon in subsequent life, from Rom. 7: 24, "O wretched man that I am! who shall deliver me from the body of this death?" he says, "A strange complaint to come from the mouth of one who had

learned in every state to be content. Had I been to have given my thoughts concerning Paul, I should have said, O, blessed man that thou art, that hast been in the third heaven, a great apostle, a spiritual father to thousands; and yet he was a wretched man all this while, in his own account and esteem. He never complains thus of the bonds and afflictions that did abide him, the prisons that were frequent, the stripes above measure; but the body of death, that is, the body of sin, that was it he groaned under." And he feelingly observed from thence, that the remainders of indwelling corruption are a very grievous burden to a gracious soul.

One of the causes to which he ascribes his loss of time when he first went to the university was, that he was young, too young, and understood not the day of his opportunities; which made him afterwards advise his friends not to thrust their children forth too soon from school to the university, though they may seem ripe in respect of learning, till they have discretion to manage themselves. While they are children, what can be expected but that they should mind childish things? Another cause was, that, coming from Westminster school, his attainments in school learning were beyond what generally others had that came from other schools; so that he was tempted to think there was no need for him to study much, because it was so easy for him to keep pace with others; of which he had been warned by some kind friends at his coming to Oxford. And yet another cause was, that there were two sorts of persons who were his contempora-

ries: some, of the new stamp, that came in by the visitation, and were serious, pious young men, but of small ability, comparatively, for learning, and those with whom for that reason he desired not to have much fellowship; and others, that were of the old spirit and way, enemies to the Parliament and the reformation they made, who, while they were better scholars, were not generally the better men. With these last, for a while, he struck in, because of their learning, and conversed most with them; but he soon found it a snare to him, and that it took him off from the life of religion and communion with God. But "for ever praised be the riches of God's free grace," he says, "that he was pleased still to keep his hold of me; and not to let me alone when I was running from him, but set his hand again the second time, as the expression is, Isa. 11:11, to snatch me 'as a brand out of the fire.'" His recovery from this snare he would call a kind of second conversion; so much was he affected with the preventing grace of God in it, and sensible of a double bond to be for ever thankful, as well as of an engagement to be watchful and humble. It was one of his sayings, "He that stumbles and does not fall, gets ground by his stumble."

And hence he writes, "Forasmuch as I have by often experience found the treachery and deceitfulness of my own heart, and being taught that it is my duty to engage my heart to approach unto God, and that one way of doing it is by subscribing with my hand unto the Lord; therefore, let this paper be witness, that I do deliberately, of choice, and unreservedly,

take God in Christ to be mine; and give myself to him, to be his, to love him, to fear him, to serve and obey him; and renouncing all my sins with hearty sorrow and detestation, I do cast myself only upon free grace, through the merits of Christ, for pardon and forgiveness; and do purpose, God enabling me, from this day forward, more than ever to exercise myself unto godliness, and to walk in all the ways of religion as much as ever I can, with delight and cheerfulness, as knowing that my labor shall not be in vain in the Lord."

At the latter end of the year 1648, having received permission to visit his father, he spent some time with him at Whitehall. While there he witnessed, with a sad heart, the beheading of king Charles the First, which took place Jan. 30, 1649, before Whitehall gate.

In the year 1650–1, he took his Bachelor of Arts degree; and he has recorded the goodness of God in raising him up friends, who helped him out in the expenses. Such kindnesses have a peculiar sweetness in them to a good man, who sees and receives them as the kindness of God, and the tokens of his love.

He would often mention, with thankfulness to God, what great helps and advantages he enjoyed while in the university, not only for learning, but also for religion and piety. Serious godliness was held in reputation; and besides the public opportunities they had, there were many of the students that used to meet together for prayer and Christian conference, to the great confirming of one another's hearts in the fear and love of God, and the preparing of them for the service of the

church in their generation. The sermons which he heard at Oxford he commonly wrote, not in the time of hearing, but afterwards in reflecting upon them, which exercise he found a good help to his memory.

In December, 1652, he took his degree as Master of Arts, and in January following preached his first sermon at South Hinksey, in Oxfordshire, on John 8 : 34 : "Whosoever committeth sin is the servant of sin." On this occasion he wrote in his diary what was the breathing of his heart towards God : "The Lord make use of me as an instrument of his glory, and his church's good, in this high and holy calling."

His great talents and improvement, notwithstanding his extraordinary modesty and humility, made him so well known in the university, that he was chosen in the following year out of all the masters to answer the philosophy questions *in vesperiis*, which he did with very great applause, especially for the very witty and ingenious orations which he made to the university on that occasion. Dr. Owen, who was Vice-chancellor at the time, spoke with great commendation of these performances of Mr. Henry to some in the university afterwards, who never knew him otherwise than by report. And a worthy divine who was somewhat his junior in the university, and there a perfect stranger to him, declared how much he admired these exercises of his, and loved him for them ; and yet how much more he admired, when he afterwards became acquainted with him in the country, that so curious and polite an orator should become so profitable and powerful a preacher, and so readily

lay aside the enticing words of man's wisdom which were so easy to him.

There is a copy of Latin verses of his in print among the poems which the University of Oxford published upon the peace concluded with Holland, in the year 1654, which show him to be no less a poet than an orator.

He has noted it of some pious young men, that before they removed from the university into the country, they kept a day of fasting and humiliation for the sins they had been guilty of in that place and state. And in a visit which he afterwards made to the university, he inserted in his book, as no doubt God did in his, "a tear dropped over my university sins." He would sometimes say, "When we mourn for sin because God is offended by it, and abstain from sin because of his honor, that we may not wrong him or grieve him, this is more pleasing to him than burnt-offerings and sacrifices."

CHAPTER III.

HIS REMOVAL TO WORTHENBURY, IN FLINTSHIRE—HIS ORDINATION, AND THE EXERCISE OF HIS MINISTRY THERE.

Worthenbury is a little town by the side of the river Dee, in Flintshire; and though it is thus nominally in Wales, yet in language and customs it is wholly English. The principal family in Worthenbury parish was that of the Pulestons of Emeral. The head of the family in Mr. Henry's time was John Puleston, Sergeant-at-law, one of the Judges of the Common Pleas.

This was the family to which Mr. Henry came from Christ-church college, Oxford, shortly after he obtained his Master's degree in 1653; ordered into that remote and to him unknown corner of the country by that overruling Providence which determines the times before appointed, and the bounds of our habitation.

The judge's lady was a person of more than ordinary qualities and wisdom, in piety inferior to few, but in learning superior to most of her sex. This lady's agency first brought Mr. Henry into that part of the country. She wrote to a friend of hers, Mr. Francis Palmer, a student of Christ-church, to desire him to recommend to her a young man to be in her family, and to take the oversight of her sons, some of whom were now ready for the university; also to

preach at Worthenbury on the Lord's days: for which a very honorable remuneration was promised. Mr. Palmer proposed it to his friend Mr. Henry, who was willing to undertake it, provided it might be required of him to preach but once on the Lord's day, and that some other supply might be got for the other part of the day; he being now but twenty-two years of age, and newly entered upon that great work. Provided also that he should be engaged but for half a year; not intending to break off so soon from an academical life, in which he much delighted. But preferring usefulness before his own private satisfaction, he was willing to make trial for a while in the country, as one that sought not his own things, but the things of Jesus Christ, to whose service in the work of the ministry he had entirely devoted himself, bending his studies wholly that way.

In the latter part of his course at Oxford, he employed his time mostly in searching the Scriptures and collecting useful scripture observations, which he made very familiar to him, and with which he was thoroughly furnished for the good work which he had in view. He got a Bible interleaved, in which he wrote short notes upon texts of Scripture as they occurred, and would often say that he read other books in order that he might be better able to understand the Bible. Thus it was that he acquired a stock of scriptural knowledge with which to begin his ministry, and which he used to good advantage. Though he was so great a master in the eloquence of Cicero, yet he preferred far before it that of Apollos, who was "an

eloquent man and mighty in the Scriptures." Acts 18:24. And although he had very fair prospects of university preferments, yet the salvation of souls was the great object upon which his heart was set, and to which he subordinated all his other interests.

He went to Emeral in September, 1653. Here he prayed in the family, was tutor to the young gentlemen, and preached once a day on the Sabbath at Worthenbury, other help being procured for the other part of the day, according to his request, out of a fear, being so young, to take the whole work upon him. But it soon happened, that one Lord's day the supply that was expected failed, and so he was necessitated, rather than there should be a vacancy, to preach twice; in which he found the promise so well fulfilled, "As thy day is, so shall thy strength be;" and, "To him that hath," that is, that hath and useth what he hath, "shall be given, and he shall have abundance;" that to the great satisfaction of his friends there, from thenceforward he waived looking out for other help than what came from above, and would sometimes speak of this as an instance that we do not know what we can do till we have tried.

Here he applied himself to a plain and practical way of preaching, as one truly concerned for the souls of those to whom he spoke. He would sometimes say, "We study how to speak that you may understand us; and I never think I can speak plain enough when I am speaking about souls and their salvation." He said he thought it did him good, that for the first half-year of his being at Worthenbury, he had few or

no books with him; which engaged him, in studying sermons, to a closer search of the Scriptures and his own heart. What was the success of his labors in that parish, which, before he came to it, was accounted one of the most loose and profane places in all the country, may be gathered from a letter of the lady Puleston to him at the end of the first half-year after his coming to Emeral, when he was uncertain of his continuance there, and inclined to return to settle at Christ-church.

"Dear Mr. Henry—The indisposition that my sadness hath bred, and the stay of Mrs. V.... here yesterday, hindered my answering your last expressions. As to ordering the conversation and persevering to the practice of those good intents taken up while one is in pursuit of a mercy, you and I will confer, as God gives opportunity; who also must give the will and the deed, by his Spirit, and by the rule of his word. As to begging that one thing for you, God forbid, as Samuel said, that 'I should cease to pray,' etc. This I am sure, that having wanted hitherto a good minister of the word among us, I have oft by prayer, and some tears, above five years besought God for such a one as yourself; which having obtained, I cannot yet despair, seeing he hath given us the good means, but he may also give us the good end. And this I find, that your audience is increased three for one in the parish, though in winter, more than formerly in summer; and five for one out of other places. And I have neither heard of their being in the ale-house on our Lord's day, nor ball-playing that

day, which before you came, was frequent, except that day that young Ch... preached. I think I can name four or five in the parish, of formal Christians that are becoming or become real. But you know all are not wrought on at first by the word. Some come in no misfortune like other men, and this is the cause they be so holden with pride. Yet God may have reserved those that have not bowed the knee to Baal, and may call them at the latter part of the day, though not in this half-year. It is a good sign, most are loath to part with you; and you have done more good in this half-year, than I have discerned these eighteen years. But however, whether they will hear, or whether they will forbear, you have delivered your own soul. I have prayed and do pray, seeing God hath sent you, that you may be for his glory and not for our condemnation."

It is easy to imagine what an encouragement this was to him, thus at his first setting out, to see of the travail of his soul, and what an inducement it was to him not to leave those among whom God had thus owned him. However, that spring he returned to Oxford. The lady Puleston soon after came to him thither with her five sons, of whom she placed the two eldest under his charge in the college. In the following vacation, he went to London to visit his relations; and while there, in October he received a letter from Judge Puleston, with a very solemn and affectionate request, subscribed by the parishioners of Worthenbury, earnestly desiring his settlement among them as their minister; which he was persuaded

to comply with, having fixed to himself that good rule, "In the turns of life to follow providence, and not to force it." Accordingly in the winter following he came down again and settled with them.

For some years he continued in the Emeral family, where he laid himself out very much for the spiritual good of the household, even of the lowest of the servants, by catechizing, repeating the sermons, and personal instruction; in which he had much encouragement in the countenance and conversation of the judge and his lady. Yet he complains sometimes in his diary of the snares and temptations that he found in his way there, especially because some of the branches of the family, who did not regard him as their parents did, were uneasy at his being there, which made him willing to remove to a house of his own; which when Judge Puleston perceived, in the year 1657, out of his abundant and continued kindness to him he did, at his own proper cost and charges, build him a very handsome house in Worthenbury, and settled it upon him by a lease, bearing date March 6, 1657, for threescore years, if he should so long continue minister at Worthenbury and not accept of better preferment.

He has noted in his diary, that the very day that the workmen began the building of that house, Mr. Mainwaring of Malpas preached the lecture at Bangor, from Psalm 127:1: "Except the Lord build the house, they labor in vain that build it." "There never was truth," saith he, "more seasonable to any, than this was to me." He has recorded it as his

great care, that his affections might be kept loose from the new house, and that it might not encroach upon God's interest in his heart. When it was finished he thus writes: "I do from my heart bless God that no hurt or harm befell any of the workmen in the building of it."

Being thus settled at Worthenbury, his next care was touching ordination to the work of the ministry, to which he would see his call very clear, before he solemnly devoted himself to it. Having submitted to the necessary trials, the day for ordination was appointed to be September 16, at Prees, of which notice was given at Worthenbury by a paper read in the church, and afterwards affixed to the church door on the preceding Sabbath; signifying also that "if any one could produce any just exceptions against the doctrine or life of the said Mr. Henry, or any sufficient reason why he might not be ordained, they should certify the same to the classis or the scribe, and it should be heard and considered." Mr. Henry was very desirous to have been ordained at Worthenbury, in the presence of his own people, which he thought most agreeable to the intention; but the ministers who were to officiate overruled his wish.

On the day of ordination, there was a very great assembly gathered together. Mr. Porter began the public work of the day with prayer, then Mr. Parsons preached on 1 Tim. 1 : 12: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." Putting men into the ministry is the work of Jesus Christ. After

sermon Mr. Parsons, according to the usual method, required of him a confession of his faith, which he made satisfactorily. Mr. Parsons then proposed certain questions to him, to which he returned answers as follows:

Question 1. "What are your ends in undertaking the work and calling of a minister?

Answer. "As far as upon search and inquiry I can hitherto find, though there be that within me that would seek great things for myself—if indeed they were to be found in this calling—yet with my mind I seek them not; but the improvement of the talent which I have received in the service of the gospel, for the glory of God and the salvation of souls, I hope is in my eye: if there be any thing else, I own it not, I allow it not. While so many seek their own, it is my desire, and shall be my endeavor, to seek the things of Jesus Christ.

Question 2. "What are your purposes as to diligence and industry in this calling?

Answer. "I do purpose and resolve by the help of God to give myself 'wholly' to these things—to prayer, reading, meditation, instant preaching, in season and out of season; wherein I shall very gladly spend and be spent, if by any means I may both save myself and them that hear me. And when at any time I fail herein, I desire God by his Spirit, and my Christian friends, neighbors, and brethren, by seasonable reproof and admonition, to put me in mind of this engagement now made in the presence of this great congregation.

Question 3. "Do you mean to be zealous and faithful in the defence of truth and unity against error and schism?

Answer. "I believe what the Spirit hath foretold, that in the last days perilous times shall come, wherein men will not endure sound doctrine, but after their own lusts shall heap unto themselves teachers. It is my resolution, by the grace of Christ, to watch in all things, to contend earnestly for the faith, to hold fast the form of sound and wholesome words, even the words of our Lord Jesus, and the doctrine which is according to godliness; in meekness, as I am able, instructing those that oppose themselves. And for peace and unity, if my heart deceive me not, I shall rather choose to hazard the loss of any thing that is most dear to me, than be any way knowingly accessory to the disturbance of these in the churches of Christ.

Question 4. "What is your persuasion of the truth of the reformed religion?

Answer. "My persuasion is, that the bishop of Rome is that man of sin and son of perdition, whom the Lord Jesus will consume with the spirit of his mouth, and destroy by the brightness of his coming. And the separation which our first Reformers made, I do heartily rejoice in and bless God for; for had we still continued to partake with him in his sins, we should in the end have partaken with him also in his plagues.

Question 5. "What do you intend to do when the Lord shall alter your condition and bring a family under your charge?

Answer. "When the Lord shall please in his providence to bring me into new relations, I hope he will give me grace to fill them up with duty. It is my purpose to wait upon him and to keep his way; to endeavor, in the use of means, that all that are mine may be the Lord's.

Question 6. "Will you in humility and meekness submit to admonition and discipline?

Answer. "I believe it to be a duty incumbent upon all that profess the name of Christ to watch over one another, and that when any is 'overtaken in a fault,' those that are spiritual are to restore him again 'with the spirit of meekness.' It shall be my endeavor, in the strength of Jesus Christ, to walk without rebuke; and when at any time I step aside—for who is there that lives and sins not?—I shall account the smitings of my brethren kindness, and their wounds faithful.

Question 7. "What if troubles, persecutions, and discouragements arise? Will you hold out to the end notwithstanding?

Answer. "Concerning this I am very jealous over my own heart, and there is cause: I find a great want of that zeal and courage for God which I know is required in a minister of the gospel; nevertheless I persuade myself that no temptation shall befall me but such as is common to man; and that God, who is faithful, will not suffer me to be tempted above that which I am able, but that with the temptation he will also make a way to escape, that I may be able to bear it. I promise faithfulness to the death; but

I rest not at all in my promise to God, but in his to me, 'When thou goest through the fire and through the water, I will be with thee.'"

When this was done, Mr. Parsons prayed, and in prayer, he and the rest of the presbyters laid their hands upon him, with words to this purpose, "Whom we thus in thy name set apart to the work and office of the ministry." At the same time there were five other young men, after the like previous examinations and trials, professions and promises, in like manner set apart to the ministry.

Then Mr. Malden of Newport closed with an exhortation directed to the newly ordained ministers, "In which," says Mr. Henry in his diary, "this word went to my heart, 'As the nurse puts the meat first into her own mouth and chews it, and then feeds the child with it, so should ministers do by the word, preach it over beforehand to their own hearts; it loses none of the virtue thereby, but rather probably gains. As that milk nourishes most which comes warm from the breast, so that sermon which comes warm from a warm heart is likely to do most good. Lord, quicken me to do thy will in this thing.'"

It was said by those who were present at this solemnity, that Mr. Henry did in his countenance, carriage, and expression, discover such an extraordinary seriousness and gravity, and such deep impressions made upon his spirit, as greatly affected the auditory and even struck an awe upon them.

His reflections upon it, recorded in his diary, correspond with the preceding remark. He says, "Me-

thought I saw much of God in carrying on the work of this day. Oh, how good is the Lord! he is good, and doeth good; the remembrance of it I shall never lose; to him be glory. I made many promises of diligence, faithfulness, etc.; but I lay no stress at all on them, but on God's promise to me, that he will be with his ministers always to the end of the world. Amen, Lord, be it so. Make good thy word unto thy servant, wherein thou hast caused me to put my trust." "I did this day receive as much honor and work as ever I shall be able to know what to do with; Lord Jesus, proportion supplies accordingly." "Lord, I desire thou mayest have the glory of all my abilities, natural, moral, spiritual. If they were more, then thou shouldst have more glory. And I beg of thee to overlook my failings, especially the pride and selfishness that is often stirring itself in my soul, for Christ's sake." Two scriptures he desired might be written in his heart: 2 Corinthians, 6 : 4, 5, etc., and 2 Chronicles, 29 : 11.

A great part of Mr. Henry's regular diaries was lost or destroyed. From what has been gleaned out of those which survived him, the greatness of the loss of those documents may in some degree be estimated. It is worthy of remark, that he commenced keeping a diary in the year of his ordination to the work of the ministry. On this topic he has recorded the following: "1657. This was the first year in which I began to keep an account of my time in this method. If the Lord bless me, I mean to hold on, and I hope use will make me more and more perfect in it;

it is a pleasing, profitable, heavenly art. Oh God, teach me to number my days."

Two years after his own public consecration to the work of the ministry, being present at an ordination at Whitchurch he thus wrote: "This day my ordination covenants were in a special manner renewed, as to diligence in reading, prayer, meditation, faithfulness in preaching, admonition, catechizing, sacraments, zeal against error and profaneness, care to preserve and promote the unity and purity of the church, notwithstanding opposition and persecution, though to death. Lord, thou hast filled my hands with work, fill my heart with wisdom and grace that I may discharge my duty to thy glory and my own salvation, and the salvation of those that hear me. Amen."

Let us now see how he applied himself to his work at Worthenbury. The sphere was narrow, too narrow for such a burning and shining light. There were but forty-one communicants in that parish when he first administered the ordinance of the Lord's supper; and they were never doubled. Yet he had such low thoughts of himself that he not only never sought for a larger sphere, but would never hearken to any overtures of that kind made to him. And withal he had such high thoughts of his work and the worth of souls, that he laid out himself with as much diligence and vigor here, as if he had the oversight of the greatest and most considerable parish in the country.

The greatest part of the parish were poor tenants and laboring husbandmen; but the souls of such, he

used to say, are as precious as the souls of the rich, and to be looked after accordingly. His prayer for them was, "Lord, despise not the day of small things in this place, where there is some willingness, but much weakness." And thus he writes upon the Judge's settling a handsome maintenance upon him, "Lord, thou knowest I seek not theirs, but them. Give me the souls."

He was in labors more abundant to win souls: besides preaching, he expounded the Scriptures in order, catechized, and explained the catechism. He set up a monthly lecture of two sermons, one preached by himself, and the other by his friend Mr. Ambrose Lewis of Wrexham, for some years. He also kept up a monthly conference in private, from house to house, in which he met with the more knowing and judicious of the parish; and they discoursed familiarly together of the things of God, to their mutual edification, according to the example of the apostles, who, though they had the liberty of public places, yet taught also from house to house. Acts 5: 42; 20: 20. By this means he came better to understand the state of his flock, and so knew the better how to preach to them and pray for them, and they to pray one for another. If they were in doubt about any thing relating to their souls, that was an opportunity of getting satisfaction. It was likewise a means of increasing knowledge and love and other graces; and thus it abounded to a good account.

On those occasions the records of inspired truth formed the basis of communications as interesting as

they were conducive to edification. A manuscript of Mr. Henry's, commencing July 1, 1656, ending August 7, 1660, and embracing observations on the first forty-four psalms, affords a satisfactory illustration of the plan adopted in his monthly conferences. From that source of information it appears that after a brief exposition of the psalm, a question was propounded for conference. A brief selection of the topics, with Mr. Henry's remarks, are as follows.

Thus, on the 10th psalm the inquiry was drawn from the 4th verse, "The wicked, through the pride of his countenance, will not seek after God." "What is it that keeps men from seeking after God; from seeking after the friendship of God; from seeking after the glory of God?" To this Mr. Henry replied, "Pride, Luke 19 : 14; ignorance, Rom. 3 : 11; Psa. 79 : 6; John 4 : 10; strong inclinations after something else; things of the world possessed or labored after; credit with men of the world; and reproach feared, Mark 10 : 22; Luke 14 : 16; presumption and evil company. Hence, see the apostle's counsel to young converts, Acts 2 : 40."

On the 1st verse of the 18th psalm, "I will love thee, O Lord, my strength," the question was, "What are the fruits of the true love of God?" Answer, "It will appear in reference to *sin*. Where the true love of God is, there is hatred of sin, Psa. 97 : 10; universal, without exception; constant, without intermission; implacable, without reconciliation. There is also sorrow for sin, Zech. 12 : 10; 13 : 6. In reference to *duty*, where love is, there is willing-

ness to it, 2 Cor. 5 : 14 ; delight in it, Psa. 84 ; 1 John, 5 : 3. Where love is, it causes the heart to run out after God, Psa. 63 : 8 ; he is highest in the thoughts, oftenest, dearest. *Sincerity*, Cant. 1 : 4 ; Eph. 6 : 24. Love is boundless ; it never thinks it has done enough. In reference to *suffering*, it is ready for it ; it is patient under it, Rom. 5 : 3, 5 ; Cant. 8 : 6, 7. To these may be added, love is tender of God's honor ; it loves all that belong to God ; see 1 John, 3 : 20. That love to the brethren which will evidence love to God, 1 John, 3 : 14, must be to *all,* poor as well as rich ; strangers as well as acquaintance ; to those that differ in opinion from us, as well as those that agree with us ; wheresoever we see the image of God : it will show itself when the brethren are persecuted ; it will be willing to cover their infirmities ; the more godly, the more we love them. It eats up the love of the world, 1 John, 2 : 15 ; Rom. 8 : 7 ; there is no looking upon heaven with one eye, and earth with the other. It longs for the appearance of Jesus Christ, Cant. 8 : 14."

From the drift and scope of the 22nd Psalm, the inquiry was, " What may and ought a Christian to learn from the sufferings of Jesus Christ ?" Answer, " We learn the great love of God to mankind, John 3 : 16 ; Rom. 5 : 8 ; we learn how just he is ; we learn the great evil that is in sin ; a lesson of godly sorrow, Zech. 12 : 10 ; humility, Phil. 2 : 5, 6, etc. ; holiness, 2 Cor. 5 : 15 ; hatred of sin, 1 Cor. 5 : 7 ; 1 Pet. 4 : 1, 2 ; patience in afflictions, Heb. 12 : 1–3 ; 1 Pet. 2 : 20, 21, etc. ; consolation against accusations, Rom. 8 : 33, 34 ; John 1 : 29 ; courage against

the fear of death, 1 Cor. 15 : 55, etc. ; Heb. 2 : 14, 15 ; love to our brethren, Eph. 2 : 13, 14 ; thankfulness. Blessed be God for Jesus Christ."

Upon Psalm 28, it was inquired, "How many ways may we become guilty of other men's sins ?" Answer, "By command, 2 Sam. ch. 11, 24 ; by counsel, 2 Chron. 22 : 2, 3 ; Num. 31 : 16 ; by consent, Psa. 50 : 18 ; Acts 22 : 20 ; 1 Kings, 21 : 16, 19 ; by provocation, Eph. 6 : 4 ; Hab. 2 : 15 ; by example, Jer. 32 : 29 ; by neglect to warn, Ezek. 33 : 7, 8, to restrain, 1 Sam. 3 : 13, to punish, 1 Kings, 20 : 42, to reprove, Lev. 19 : 17, to mourn, 1 Cor. 5 : 2."

On Psalm 31, the question was, "What are the common sins of professors in these days ?" Answer, "Empty, vain discourse, James 3 : 2 ; lukewarmness, Rev. 3 : 15, 16 ; hypocrisy, formality, Matt. 15 : 7, 8 ; want of love towards one another, John 13 : 35 ; debates, quarrellings ; want of meekness to bear injuries ; neglect to watch over one another, to reprove, exhort ; easiness of belief of slanderous reports ; abatement in first love to Jesus Christ, Rev. 2 : 4 ; worldliness, pride, sensuality, flesh-pleasing, Luke 17 : 26, etc. ; itching ears, 2 Tim. 4 : 3, 4."

And on Psalm 35, it was proposed, "Wherein consists the power of godliness ?" Answer, "See Psalm 119 : 104, 'I hate every false way.' A hypocrite does not hate every false way. Naaman, 2 Kings, 5 ; Matt. 8 : 19, etc. He has a Rimmon to bow to, a father to bury, some secret lust. But the true Christian can let all go. See Phil. 3 : 20, 'Our conversation is in heaven.' A hypocrite hath not his con-

versation in heaven, but either in hell or earth at best; whereas the heart, thoughts, affections, desires, trading, discourse, are all heavenly, where there is the power of godliness. See Hab. 3 : 17, 18. A hypocrite cannot rejoice in God in the want of creature comforts; his form withers in winter. He is in straits in the fulness of his sufficiency; whereas a child of God hath a fulness of sufficiency in his straits. Job 20 : 22. See Prov. 4 : 23. The power of godliness consists in keeping the heart; not the eyes, feet, hands only, but the *heart*. See Psa. 1 : 2, 'His delight is in the law of the Lord.' He can call 'the Sabbath a delight.' 'O wretched man that I am! who shall deliver me from the body of this death?' Rom. 7 : 24. The Christian has complaints about and combats with the whole body of sin. He looks on his heart as his worst part. A hypocrite counts it his best. Where the power of godliness is, there will be endeavors to promote it in others, especially in such as are under our charge, Gen. 18 : 19; Josh. 24 : 15; there will be willingness to part with any thing if God calls for it, Gen. 22; also, willingness to be tried, Psa. 139 : 23; tenderness of God's honor, Psa. 115 : 1; care in second-table duties even as in first; and in all we do, to do it with an upright heart. Here the true Christian and the hypocrite part. Both do duties; they pray, hear, etc., but in the manner they differ. The one does all from love to God, with an eye to his will and glory; the other from form. Evenness of conversation is a part of the power of godliness."

On one occasion, the question being proposed spon-

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taneously by one present, "What means are we to use that we may get knowledge, particularly that which is divine?" Mr. Henry gave the following answer, which may be of use to others who are seeking instruction:

"Be convinced that knowledge is not a matter of indifference. See John 17:3; 2 Thess. 1:7, 8; Hos. 4:6; Isa. 26:11. Without knowledge there is no faith; ignorant believing is but presumption. Isa. 53:11. Labor to see your want of knowledge. Prov. 26:12; 1 Cor. 8:2; Isa. 28:9. It is certain you can never know too much. Be diligent and constant in the use of ordinances. *Public*—Hear the word preached. In hearing be sure to observe the doctrine, which for the most part is very short, and for the help of those whose memories are weak, given usually in the very words of Scripture, or taken from the text itself. If you can carry away nothing else, fail not to carry away that. But should I be speaking to you an hour about any worldly business, you would remember a great deal more than one sentence. Turn to proof afterwards. *Private*—Read the Scriptures, or get others to read them to you, in your families. Read those that are most for edification. Regard not so much how many chapters you read, as how many truths you can make up to yourselves from what you read. Unless where continuance of story requires, let ordinarily one or two chapters suffice; and let them be read once and again. Also, get some good books, catechisms, etc., that contain the principles of religion. If you cannot buy, borrow. Keep com-

pany with the wise, and when you are with such, be inquiring, What means this? not out of curiosity, but for edification. You who have knowledge, be willing to communicate. You will lose nothing by it. Pray much, especially before hearing, reading, etc. See James 1 : 5 ; Prov. 2 : 3, etc. Use some short ejaculation ; Psalm 119 is full of such."

Mr. Henry was very industrious in visiting the sick, instructing them, and praying with them ; and in this he would say he aimed at the good not only of those that were sick, but also of their friends and relations that were about them.

He preached funeral-sermons for all that died in his parish, rich and poor, old or young, or little children ; for he looked upon such occasions as opportunities of doing good. This he called setting in the plough of the word when Providence had softened and prepared the ground.

When he first administered the ordinance of the Lord's supper at Worthenbury, he did it with very great solemnity. After he had endeavored to instruct his people, in his public preaching, touching the nature of that ordinance, he discoursed personally with all that gave up their names to the Lord in it ; inquired as to their knowledge, experience, and conversation ; obliged them to observe the law of Christ, touching brotherly admonition in case of scandal ; and gave notice to the congregation who they were that were admitted ; adding this : " Concerning these and myself, I have two things to say : 1. As to what is past, we have sinned. If we should say we have not, we

should deceive ourselves, and the truth were not in us; and yet this withal we can say, and have said it, some of us with tears, we are grieved that we have sinned. 2. For time to come, we are resolved by God's grace to walk in new obedience; and yet, seeing we are not angels, but men and women, compassed about with infirmities and temptations, it is possible we may fall; but if we do, it is our declared resolution to submit to admonition and censure, according to the rule of the gospel." And all along he took care so to manage his admissions to that ordinance, as that the weak might not be discouraged, and yet that the ordinance might not be profaned. He would tell those whom he was necessitated to debar from the ordinance on account of ignorance, that he would undertake, if they were but truly willing, that they might in a short time, by the blessing of God upon their diligent use of means, reading, prayer, and conference, get such a competent measure of knowledge as to be able to discern the Lord's body. And he would also tell those who had backslidden, if they would but come in and declare their repentance, and resolutions of new obedience, they should no longer be excluded.

To give a specimen of his lively administrations of that ordinance, the notes of his exhortation at the first sacrament that he administered, November 27, 1659, are here transcribed. These notes are supposed to be but hints of what he enlarged more upon, for he had always a great fluency upon such occasions.

"Dearly beloved in our Lord and Saviour Jesus Christ, we are met together this day about the most

solemn, weighty service under heaven. We are come to a feast where the feast-maker is God the Father; the provision, God the Son, whose flesh is meat indeed, and whose blood is drink indeed; the guests, a company of poor sinners, unworthy such an honor; the crumbs under the table were too good for us, and yet we are admitted to taste of the provision upon the table; and that which makes the feast is hearty welcome. God the Father bids you welcome, and ten thousand welcomes this day, to the flesh and blood of his Son. Think you hear him saying it to you, O believing souls, 'Eat, O friends; drink, yea, drink abundantly, O beloved.' Sol. Song 5 : 1. The end of this feast is to keep in remembrance the death of Christ, and our deliverance by it, and thereby to convey spiritual nourishment and refreshment to our souls. But withal, give me leave to ask you one question: What appetite have you to this feast? Are you come hungering and thirsting? Such as have the promise, they shall be filled. 'He filleth the hungry with good things, but the rich are sent empty away;' a honey-comb to a full soul is no honey-comb. Canst thou say as Christ said, 'With desire I have desired to eat this?'

"In this ordinance, Christ and all his benefits are exhibited to thee. Art thou weak? here is bread to strengthen thee. Art thou sad? here is wine to comfort thee. What is it that thou standest in need of? a pardon? here it is, sealed in blood; take it by faith, as I offer it to you in the name of the Lord Jesus; 'though thy sins have been as scarlet, they shall be

as wool, if thou be willing and obedient.' It may be, here are some that have been drunkards, swearers, scoffers at godliness, sabbath-breakers, and what not; and God hath put it into your hearts to humble yourselves, to mourn for and turn from all your abominations. Oh, come hither, here is forgiveness for thee. What else is it thou wantest? O, saith the poor soul, I would have more of the spirit of grace, more power against sin, especially my own iniquity. Why, here it is for thee; 'from the fulness that is in Jesus Christ we receive, and grace for grace.' John 1:16. We may say as David did, 'God hath spoken in his holiness,' and then 'Gilead is mine, and Manasseh is mine.' Psalm 108:7, 8. So God hath spoken in his word, sealed in his sacrament, and then Christ is mine, pardon is mine, grace is mine, comfort mine, glory mine; here I have his bond to show for it. This is to those among you that have engaged their hearts to approach unto God this day.

"But if there be any come hither with a false, unbelieving, filthy, hard heart, I do warn you seriously and with authority in the name of Jesus Christ, presume not to come any nearer to this sacred ordinance. You that live in the practice of any sin, or the omission of any duty against your knowledge and conscience—you that have any malice or grudge to any of your neighbors, leave your gift and go your ways; be reconciled to God, be reconciled to your brother, and then come. Better shame thyself for coming so near, than damn thyself by coming nearer. I testify to those who say they shall have peace, though

they go on still in their trespasses, that there is poison in the bread; take it and eat it at your peril: there is poison in the cup too; you drink your own damnation. I wash my hands from the guilt of your blood. Look you to it, on the other hand, you poor penitent souls that are lost in yourselves, here is a Christ to save you. Come, O come, 'all ye that labor and are heavy laden.'"

His carriage towards the people of his parish was very exemplary; condescending to the meanest, and conversing familiarly with them; bearing with the infirmities of the weak, and becoming all things to all men. "Weak Christians," he remarked, "have infirmities; but infirmity supposes life, and all who are alive to God have an inward sense of sin, and their own lost condition by reason of it: they heartily close with Christ upon gospel terms for pardon and peace, and have unfeigned desires and endeavors to walk in the way of God's commandments. But such are, oftentimes, very dull of apprehension in spiritual things. Matt. 15:16; Heb. 5:11, 12. They are often peevish and froward, inexpert, unskilful in duty, and apt to envy and judge and censure, being unacquainted with the extent of Christian liberty in indifferent things. They are often fainting in adversity, much taken with earthly things, easily disquieted and cast down, and frequently questioning the love of God. We must not, however, despise them, Rom. 14:3; Zech. 4:10; not in heart, word, or carriage. We must rather deny ourselves than offend them. Rom. 14:21; Rom. 15:1, 2; 1 Cor. 8:9, 13. We must *support*

them—bear them as pillars bear the house, as the shoulders a burden, as the wall the vine, as parents their children, as the oak the ivy. And this, because they are *brethren*. Are they not of the same body? Shall the hand cut off the little finger because it is not as large as the thumb? Do men throw away their corn because it comes into the barn with chaff? They are weak. Bear with them out of pity. In a family, if one of the little ones be sick, all the larger children are ready to attend it, which they need not do if it were well. It should be done, likewise, because Jesus Christ does so. 'Bear ye one another's burdens, and so fulfil the law of Christ'—the law of his command, and the law of his example. He takes special care of his lambs, will not quench the smoking flax, and is touched with the feeling of our infirmities. Heb. 4 : 15."

The pastor of Worthenbury was exceedingly tender of giving offence or occasion of grief to any body, noting in his diary upon such occasions that the wisdom that is from above is "pure, and peaceable, and gentle." Yet he plainly and faithfully reproved what he saw amiss in any, and would not suffer sin upon them; mourning also for that which he could not mend. There were some untractable people in the parish who sometimes caused grief to him, and called forth his boldness and zeal in reproving. Once hearing of a merry meeting at an ale-house on a Saturday night, he went himself and broke it up, and scattered the company. At another time he publicly witnessed against a frolic of some vain people, that on a Satur-

day night came to the church with a fiddler before them, and dressed it up with flowers and garlands, making it, as he told them, more like a play-house; and this was their preparation for the Lord's day and its duties. He reminded them of Eccles. 11:9, "Rejoice, O young man, in thy youth; but know thou, that for all these things God shall bring thee into judgment."

Many out of the neighboring parishes attended upon his ministry, and some came from far, though sometimes he signified his dislike of their so doing, so far was he from glorying in it. But they who had "spiritual senses exercised to discern things that differ," would attend upon that ministry which they found to be most edifying.

He was about eight years, from first to last, laboring in the word and doctrine at Worthenbury, and his labor was not in vain in the Lord. He saw in many of the travail of his own soul, to the rejoicing of his heart; but with this particular dispensation—that most or all of those in that parish, whom he was, through grace, instrumental of good to, died before he left the parish, or shortly after; so that within a few years after his removal thence, there were very few of the visible fruits of his ministry there; and a new generation sprung up, who "knew not Joseph." Yet the opportunity he found there was of doing the more good, by having those that were his charge near about him. made him all his days bear his testimony to parish order, where it may be had upon good terms, as much more eligible and more likely to answer the end designed by the institution of the gospel ministry, than

the promiscuous way of gathering churches from places far distant, which could not ordinarily meet to worship God together.

He had not been long at Worthenbury, before he began to be taken notice of by the neighboring ministers, as likely to be a considerable man. Though his extraordinary modesty and humility, for which even in his youth he was remarkable, made him sit down with silence in the lowest room, and say as Elihu, "Days shall speak;" yet his eminent gifts and graces could not long be hid: the ointment of the right hand would bewray itself, and a person of his merits could not but meet with those quickly who said, "Friend, go up higher;" and so that scripture was fulfilled, Luke 14: 10. He was often called upon to preach the week-day lectures, which were set up plentifully, and diligently attended upon in those parts, and his labors were generally very acceptable and successful. The popular voice fastened upon him the epithet of Heavenly Henry, by which title he was commonly known all the country over; and his advice was sought for by many neighboring ministers and Christians, for he was one of those that found favor and good understanding in the sight of God and man. A person who was intimately acquainted with him, testified that he was noted at his first setting out for three things: 1. Great piety and devotion, and a mighty savor of godliness in all his converse. 2. Great industry in the pursuit of useful knowledge; he was particularly observed to be very inquisitive when he was among the aged and intelligent, hearing them and asking them

questions—a good example to young men, especially young ministers. 3. Great self-denial, self-diffidence, and self-abasement; this eminent humility put a lustre upon all his other graces. A striking contrast to this character of Mr. Henry once presented itself when he was present. At a meeting of ministers, a question of moment was started, to be debated among them: upon the first proposal of it, a confident young man "shot his bolt," or discharged his arrow, as is the meaning of that old proverb, presently. "Truly," said he, "I hold it so." "You hold, sir!" said a grave minister; "it becomes you to hold your peace."

Besides Mr. Henry's frequent preaching of the lectures about him, he was a constant and diligent attendant upon those within his reach, as a hearer; and not only wrote the sermons he heard, but afterwards recorded in his diary what in each sermon reached his heart, affected him, and did him good; adding some proper, pious ejaculations, which were the breathings of his heart when he meditated upon and prayed over the sermons.

The following instances will illustrate the foregoing statement, and preserve at the same time some pleasing specimens of the pulpit excellences of Mr. Henry's friends and fellow-laborers.

"Jan. 7, 1657. I heard two sermons at Bangor; one from Acts 17: 31: 'He hath appointed a day wherein he will judge the world.' My heart was very dead in hearing; the Lord in mercy forgive it; but the truth made up to myself is this: I would fain be certified. Am I ready for that day? It will be terrible

to sinners; it will be comfortable to the godly; it is not long to it. Where shall I then appear? O Lord, let me be found in Christ; at his right, not at his left hand; among the sheep, not among the goats. I have been a wandering sheep, if yet a sheep. Oh, save me, for thy mercies' sake.

"The other from Acts 24: 25: 'Felix trembled.' Much was spoken that reached my heart and present condition, as if the Lord had sent the minister to preach purposely to me. Blessed be God. It is a dreadful thing to sin against conviction; and that I have done many a time. Father, forgive me. A convinced person finds a great deal less pleasure in sin than others do. I can set my seal to that truth, and acknowledge myself, therefore, so much the more a fool to transgress without a cause. Sure, my sin is the greater. Sins against conviction border upon the sin against the Holy Ghost. Oh, how near then have I been to ruin! There hath been but a step between me and death; but God hath had mercy.

"Saving convictions melt the heart, set the soul a praying, subdue the will to live according to them. Mine this day produced the two former effects, with hearty unfeigned resolutions touching the latter. Lord, undertake for me.

"I was told that I must not stay till some remarkable time from which to date my conversion to God, as many do, but I must make this day remarkable by doing it now. After dangerous backsliding, lo, I come to thee, for thou art the Lord my God; my God in Christ."

"April 1. I heard two sermons at Bangor. The one from Psalm 119:37: 'Quicken thou me in thy way.' In the prayer before sermon, this confession was put up, which my heart closed with: 'Lord, we want wisdom to carry ourselves as we ought in the world, by reason whereof the work of the gospel in our hands is much hindered. Oh, my God, bestow upon me a wise and an understanding heart.' The doctrine was, that God's people often want quickening in God's way. I am sure I do. Oh, when had I not cause to complain, My heart is dead to the world, creatures, pleasures, sin? But to duty, praying, preaching, when almost, is it otherwise? Lord, thou gavest life at first; give more life."

"May 6. At Thistleworth, from Matt. 6:10: 'Thy will be done.' In this petition we pray that the secret will of God, which is always wise, may be done upon us; and that the revealed will of God, which is always righteous, may be done by us—the will of his purpose, and the will of his command. 'In earth as in heaven.' A true Christian hath perfection in his eye, though he cannot reach it, Phil. 3, that if possible, he might attain unto the resurrection of the dead. O Lord, then shall I be perfect, when that that is in part shall be done away."

"May 10. At Thistleworth, from Matt. 12:36. The doctrine was, Idle words must be accounted for. Words that are unprofitable bring no glory to God, no real good to ourselves or others, are very sinful, because they are an abuse of our best member, our tongue, which is our glory. We are guilty of very many every

day, in every company. From hence was inferred, what need there is for us to reckon with ourselves every night for the idle words and other failings of the day. It is no wisdom to defer. If we reflect not quickly, we shall forget. My heart accuses me of much guilt in this respect. I have formerly been very talkative, and in the multitude of words there wants not sin. Lord, cleanse my soul in the blood of Christ, and mortify that corruption for me, by thy Spirit, every day, more and more."

"From 1 Pet. 4 : 18, it was urged that it is no easy matter to be saved. It was difficult work to Jesus Christ to work redemption for us. It is difficult work to the Spirit to work grace in us, and to carry it on against corruptions, temptations, distractions. I was exhorted to inquire, 1. Can I choose to undergo the greatest suffering, rather than commit the least sin? 2. Can I embrace Christ, with his cross? 3. Can I work for God, though there were no wages? 4. Can I swim against the stream; be good in bad times, and places? 5. Can I pull out right eyes for Christ, and cut off right hands? I can do all this, and much more, through Christ's strengthening me."

"June 3. At Bangor, from Phil. 1 : 27. The doctrine was, It is the great duty of Christians to have their conversation as becomes the gospel; that is, clothed with the graces of the gospel, faith, love, humility, meekness, self-denial, patience; and in these to abound and grow. It is an uncomely sight to see an old professor a young saint. We discredit our keeping. Lord, water me every moment; keep me night and day, that

I may thrive to thy praise, having my conversation not only as becomes the gospel, but which is more, as becomes a minister of the gospel."

"JUNE 10. At Ellesmere, from Matt. 5 : 6. The doctrine was, Hungry, thirsty souls shall be filled, partly here, perfectly hereafter, with grace, comfort, glory. Such put a great value upon Christ. Men will part with any thing for food; they will go far for it, take pains to get it. Lord, evermore fill my soul with thyself. Creatures will not satisfy."

"JULY 1. At Bangor, from Matt. 13 : 44. The observation was, Those who have found Christ ought to hide him—not from others, but within themselves, in the safest, inmost room of their hearts. This is done by faith, love, humility, obedience, entertainment. There is all the reason in the world for it; he is treasure worth hiding; there are great endeavors to rob us of him; if once lost, he is not easily found again; till he can be found again, there can be no true peace. Some lodge Christ as they do beggars, in their outhouses, by making a visible profession; but sin dwells in the heart. The Lord grant that I may not be one of those."

"From Eccles. 1 : 2, it was stated, that there is nothing under the sun but what is full of the vainest vanity, unsatisfying, unprofitable, unsuitable, uncertain, not worthy our affections when we have them, nor our afflicting ourselves when we want them. The saints have always thought so; dying men will not fail to tell us so. Oh, what cause have we to bless God, who hath revealed this unto us, to take us from things

here below, which otherwise we might have ventured our souls for, and so have perished for ever! I bless God; it is as if a friend had stopt me from giving all I have for a counterfeit pearl. Oh, do not venture; it is but counterfeit."

"From James 5: 9, the solemn truth was enforced, 'Behold, the Judge standeth before the door;' that is, very near. There is but a hair's breadth of time between us and our account. This we ought to behold with an eye of faith, thereby to bring it near to us, and make it as present. We must not think in the mean time that forbearance is payment. Patience doth not take away sin; only the pardoning grace of God doeth that. The time to come will be as swift as that which hath been, and concerning which we usually say, 'It was but the other day,' though it may be it was thirty or forty years ago. This should quicken us to ply time. The Lord write this truth in my heart, and help me to see the Judge—not sitting, but *standing* before the door, in a moving posture; that I may study and preach and pray and live accordingly. Amen, for Christ's sake."

"Oct. 5. At Welsh-Hampton, from Col. 3: 8. The doctrine was, It is the great duty of all Christians to put off anger. It unfits for duty. A little jogging puts a clock or watch out of frame, so a little passion the heart. A man cannot wrestle with God and wrangle with his neighbor at the same time. Short sins often cost us long and sad sorrows. An angry man is like one in a crowd who hath a sore boil, every one thrusts him and troubles him. 'With the froward

thou wilt show thyself froward,' a dreadful scripture to a peevish, froward man. Those who are too merry when pleased, are commonly too angry when crossed. Blessed Lord, subdue this lust in my heart; I am very weak there. Turn the stream of my anger against self and sin."

What a wonderful degree of piety and humility does it evidence, for one of so great acquaintance with the things of God, to write, "This I learned out of such a sermon;" and, "This was the truth I made up to myself out of such a sermon;" and indeed, something out of every sermon. His diligent improvement of the word preached contributed, more than any one thing, as a means to his great attainments in knowledge and grace. He would say sometimes, that one great use of week-day lectures was, that it gave ministers an opportunity of hearing one another preach, by which they are likely to profit, when they hear not as masters, but as scholars—not as censors, but as learners.

His great friend and companion, and fellow-laborer in the work of the Lord, was the worthy Mr. Richard Steel, minister of Hanmer, one of the next parishes to Worthenbury, whose praise is in the churches of Christ for his excellent and useful treatises, "The Husbandman's Calling," "An Antidote against Distractions," that is, wandering thoughts, and several others. He was Mr. Henry's other self, the man of his counsel; with him he joined frequently at Hanmer and elsewhere in Christian conference, and in days of humiliation and prayer, besides their

meetings with other ministers at public lectures; after which it was usual with them to spend some time among themselves in set disputations in Latin. This was the work that in those days was carried on among ministers, who made it their business, as iron sharpens iron, to provoke one another to love and good works. What was done of this kind in Worcestershire, Mr. Baxter tells us in his Life.

In the beginning of his days, Mr. Henry often labored under bodily infirmity; it was feared that he was in a consumption; and some blamed him for taking so much pains in his ministerial work, suggesting to him, "Master, spare thyself." One of his friends told him he lighted up all his pound of candles together, and that he could not hold out long at that rate; and wished him to be a better husband of his strength. But he often reflected upon it with comfort afterwards, that he was not influenced by such suggestions. He would sometimes say, "The more we do, the more we may do, in the service of God." When his work was sometimes more than ordinary, and bore hard upon him, he thus appealed to God: "Thou knowest, Lord, how well contented I am to spend and to be spent in thy service; and if the outward man decay, O let the inward man be renewed." Upon the returns of his indisposition, he expressed a great concern how to get spiritual good by it; to come out of the furnace, and leave some dross behind; for it is a great loss to lose an affliction. He mentions it as that which he hoped did him good, that he was ready to look upon every

return of illness as a summons to the grave; thus he learned to die daily. "I find," said he, "my earthly tabernacle tottering, and when it is taken down, I shall have a building in heaven, that shall never fail. Blessed be God the Father, and my Lord Jesus Christ, and the good Spirit of grace. Even so, Amen." This was both his strength and his song, under his bodily infirmities.

While he was at Worthenbury he constantly laid by *the tenth of his income* for the poor, which he carefully and faithfully disposed of, in the liberal things which he devised, especially the teaching of poor children. And he would recommend it as a good rule to lay by for charity *in proportion*, according as the circumstances are; and then it will be the easier to lay out in charity. We shall be the more apt to seek for opportunities of doing good, when we have money lying by us of which we have said, "This is not our own, but the poor's." To encourage himself and others to works of charity, he would say, "He is no fool who parts with that which he cannot keep, when he is sure to be recompensed with that which he cannot lose." And yet to prove alms to be righteousness, and to exclude all boasting of them, he often expressed himself in those words of David, "Of thine own, Lord, have we given thee." 1 Chron. 29 : 14.

In the year 1658, the ministers of that neighborhood began to enlarge their correspondence with the ministers of North Wales; and several meetings they had at Ruthin and other places that year, for the settling of a correspondence, and the promoting of unity

and love, and good understanding among themselves, by entering into an association, like those some years before of Worcestershire and Cumberland, to which, as their pattern, those two having been published, they referred themselves. They appointed particular associations; and notwithstanding the differences of apprehension that were among them, some being in their judgments episcopal, others congregational, and others classical, they agreed to lay aside the thoughts of matters in variance, and to give to each other the right hand of fellowship, that with one shoulder and with one consent they might study, each in their places, to promote the common interests of Christ's kingdom and the common salvation of precious souls. He observed that this year there was generally throughout the nation a great change in the temper of God's people, and an increased tendency towards peace and unity; as if they were, by consent, weary of their long clashings; which, in his diary, he expressed his great rejoicing in, and his hopes that the time was at hand when "Judah shall no longer vex Ephraim, nor Ephraim envy Judah," neither should they "learn war any more." And though these hopes were soon disappointed by the change of the scene, yet he would often speak of the experience of that and the following year in those parts, as a specimen of what may be expected, and therefore in faith prayed for, when the Spirit shall be poured out upon us from on high. From this experience he likewise gathered this observation: "It is not so much our difference of opinion that does us the mischief, for we may as soon expect all the clocks

in the town to strike together, as to see all good people of a mind in every thing on this side heaven, but the management of that difference."

In the association of ministers it was referred to Mr. Henry to draw up that part of their agreement which concerned the worship of God, which task he performed to their satisfaction. His preface to what he drew up begins thus:

"Though the main of our desires and endeavors be after unity in the greater things of God, yet we judge uniformity in the circumstances of worship a thing not to be altogether neglected by us; not only in regard to that influence which external visible order hath upon the beauty and comeliness of the churches of Christ, but also as it hath a direct tendency to the strengthening of our hands in ministerial services, and withal to the removing of those prejudices which many people have conceived even against religion and worship itself. We bless God, from our very souls, for that whereunto we have already attained; and yet we hope some further thing may be done, in reference to our closer walking by the same rule and minding the same things. The word of God is the rule which we desire and resolve to walk by in the administration of ordinances; and for those things wherein the word is silent, we think we may, and ought to, have recourse to Christian prudence, and the practice of the reformed churches, agreeing with the general rules of the word."

These agreements of theirs were the more likely to be for good, inasmuch as here, as well as in Worcestershire, when they were in agitation, the minis-

ters set apart a day of fasting and prayer among themselves, to bewail ministerial neglects, and to seek to God for direction and success in their ministerial work. For this purpose they met sometimes at Mr. Henry's house at Worthenbury.

An incident may not improperly be mentioned here which serves to illustrate his integrity. At a meeting of ministers, being desired to subscribe a certificate concerning one with whom he had not sufficient acquaintance, he refused—giving this reason, that he preferred the peace of his conscience before the friendship of all the men in the world. This brings to mind the fact, that one of the doctors who visited John Huss, said to him, "If the Council," of Constance, A. D. 1414, "should tell you that you have but one eye, though you have really two, you would be obliged to agree with the Council;" to which he replied, "While God keeps me in my senses, I would not say such a thing against my conscience, on the entreaty or command of the whole world."

On the 29th of September, 1658, the Lady Puleston died. "She was," said Mr. Henry, "the best friend I had on earth; but my Friend in heaven is still where he was, and he will never leave me nor forsake me." He preached her funeral-sermon, from Isaiah 2:23: "Cease ye from man, whose breath is in his nostrils." He noted this expression of hers, not long before she died: "My soul leans to Jesus Christ; lean to me, sweet Saviour." About this time he writes, "A dark cloud is over my concernments in this family; but my desire is, that whatever becomes of me and my

interest, the interest of Christ may still be kept on foot in this place. Amen, so be it." But he adds soon after, that saying of Athanasius, which he used often to quote, and from which he derived comfort, "It is a little cloud, and will soon blow over."

About a year after, September 5, 1659, Judge Puleston died, and all Mr. Henry's interest in the Emeral family was buried in his grave. He preached the judge's funeral-sermon, from Nehemiah 13 : 14 : "Wipe not out my good deeds that I have done for the house of my God, and for the offices thereof." The design of the sermon was not to applaud his deceased friend; but he took occasion, from the instance of so great a benefactor to the ministry as the judge was, to show that deeds done for the house of God and the offices thereof are good deeds; and to press people, according to their ability and opportunity, to do such deeds. Some points of his discourse are as follows:

"They are acts of *piety:* such acts as have immediate relation to God. That which is given to the poor members of Jesus Christ, to feed the hungry, clothe the naked, is charity. That which is given to, or done for, the house of our God, is piety. They are acts of *justice.* Alms in Hebrew are called justice. When bestowed upon the house of God, they are as a rent-penny for what we enjoy. They have a tendency to the *good of souls.* The minister's success will further the patron's account. To be an instrument to bring and keep the means of grace among a people, is indeed a good deed. They tend very much to the *credit of religion.* It is often cast in our teeth by

the Papists, 'What good deeds are done among you for the house of the Lord since the Reformation? *Pater noster* built churches, and *Our Father* pulls them down;' whereas, probably, most of their good deeds were fines imposed for penance.

"'Wipe them not out.' This implies that God notes them as in a table-book; as every sin, so every good deed. Allusion to Esther 6:1. And it is in order to a requital, Malachi 1:10. Indeed, the work itself is *its own wages.* Church-work is honorable work; it is an honor to be permitted to do any good deed for the house of God. Let us be ashamed of our barrenness in good deeds for the house of our God; especially those that have wherewithal—estates, opportunities. How much of our rent are we behind with God! We can be liberal and bountiful upon other occasions, in housekeeping; but what is done for the Lord's house? Are we not as an almanac, on one side full of red and black letters and figures, and on the other side blank? God takes it very unkindly. Haggai 1:4. Let the subject stir us up to do what good we can for the house of our God: where much is given, much will be required. It is not building of churches that I am persuading you to, but to do something to promote religion. Sit down and consider, Can I do nothing for the house of my God? And what you do, do quickly, Eccles. 9:10; do self-denyingly, 1 Chron. 29:14; do believingly, Heb. 11:6. Sprinkle it with faith."

In his diary, he says, "Some wished that I had chosen some other subject for that sermon; but I ap-

proved myself to God; and if I please men, I am not the servant of Christ. See 2 Tim. 2:15; Gal. 1:10." What personal affronts he received from some of the branches of the deceased judge's family at that time, need not be mentioned; but with what exemplary patience he bore them, ought not to be forgotten.

In March, 1658–9, he was very much solicited to leave Worthenbury, and to accept of the vicarage of Wrexham, which was a place that he had both a great interest in, and a very great kindness for; but he could not see his call clear from Worthenbury, so he declined it. And during the same year he had an offer made him of a considerable living near London; but he was not of them that are given to change, nor did he consult with flesh and blood, nor seek great things for himself.

This chapter may be brought to a close by glancing at two topics distinctly. 1. The course of his ministry at Worthenbury; and, 2. The state of his soul, and the communion he had with God, in the years of his residence there.

1. Let us see *how he exercised his ministry.*

As to the subjects he preached upon, he did not use to dwell long upon a text. Better one sermon upon many texts, that is, many scriptures opened and applied, than many sermons upon one text.

He used to preach in a fixed method, and linked his subjects in a sort of chain. He adapted his method and style to the capacity of his hearers, fetching his similitudes for illustration from those things which were familiar to them. He did not shoot the

arrow of the word over their heads, in high notions, or the flourishes of affected rhetoric; nor under their feet, by blunt and homely expressions, as many do under pretence of plainness; but to their hearts, in close and lively application. His delivery was very graceful and agreeable; far from being either noisy and precipitate on the one hand, or dull and slow on the other. His doctrine dropped as the dew, and distilled as the rain, and came with a charming, pleasing power, causing many to wonder at the gracious words which proceeded out of his mouth.

He wrote the notes of his sermons pretty large for the most part, and always very legible. Most of them he wrote twice over; the first time more briefly, forming, as he called it, the bones of his sermons; and afterwards, more at large. Yet even when he had put his last hand to them, he commonly left many imperfect hints, which gave room for enlargement in preaching, wherein he had a great felicity. And he would often advise ministers not to tie themselves too strictly to their notes, but having well digested the matter before, to allow themselves a liberty of expression, such as a man's affections, if they be well raised, will be apt to furnish him with. But for this no certain rule can be given; there are diversities of gifts, and each to profit withal.

He kept his sermon-notes in very neat and exact order; sermons in course, according to the order of the subject; and occasional sermons according to the scripture order of the texts; so that he could readily turn to any of them. And yet, though afterwards he

was removed to a place far enough distant from any of that auditory, and though some desired it, he seldom preached any of those hundreds of sermons which he had preached at Worthenbury, not even when he preached ever so privately; but to the last he studied new sermons, and wrote them as elaborately as ever; for he thought a sermon best preached when it was newly meditated. Nay, if sometimes he had occasion to preach upon the same text, yet he would make and write the sermon anew; and he never offered that to God which cost him nothing.

When called, as he was several times, to preach before the University at Oxford, his labors were not only very acceptable, but they were also successful. Particular mention may be made of one sermon which he preached there, on Prov. 14:9, "Fools make a mock at sin;" for which sermon a young master of arts came to his chamber afterwards to return him thanks, and to acknowledge the good impressions which divine grace, by that sermon, had made upon his soul, which he hoped he should never forget.

In his diary he frequently records the frame of his spirit in studying and preaching; sometimes blessing God for signal help vouchsafed, and owning him the Lord God of all his enlargements; and at other times, complaining of great deadness and straitness. "It is a wonder," saith he, "that I can speak of eternal things with so little sense of the reality of them. Lord, strengthen that which remains, which is ready to die." And he once, on a studying day, writes thus: "I forgot explicitly and expressly when I be-

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gan, to crave help from God, and the chariot-wheels drove accordingly. Lord, forgive my omissions, and keep me in the way of duty."

In June, 1657, he writes, "This month I had the remembrance of much guilt set home upon my conscience in reference to the Sabbath-day. I used to lie longer in bed than I ought, which has been occasioned by sitting up overlate the night before, and that by neglecting to make preparations for preaching sooner in the week.* I am often put to it to hurry over truths. So that two sermons were provided, I have not cared how poorly. Lord, I confess it to thee with shame, and beg thy grace that it may be so no more."

2. As to *the state of his soul* in these years, it is evident by his diary, that he was exercised with some doubts and fears respecting it. He says, "I think never did any poor creature pass through such a mixture of hope and fear, joy and sadness, assurance and doubting, down and up, as I have done these years past." The notice of this may be of use to poor drooping Christians, that they may know their case is not singular; and that if God for a small moment hide his face from them, he deals with them no otherwise than as he useth sometimes to deal with the

* Mr. Shepherd of New England usually had his sermons finished upon Friday night. He sometimes expressed himself in public thus: "God will curse that man's labors that lumbers up and down in the world all the week, and then upon Saturday in the afternoon goes to his study; when, as God knows, that time were little enough to pray and weep in, and to get his heart in frame."

dearest of his servants. It is affecting to hear one that lived a life of communion with God, complaining of great straitness in prayer, as he did thus: "No life at all in the duty, many wanderings; if my prayers were written down, and my vain thoughts interlined, what incoherent nonsense would there be! I am ashamed, Lord, I am ashamed. O pity, and pardon."

At another time he writes, "I find in nothing more of the deceitfulness of my heart, than in secret worship. Oh, how hardly am I brought to it, and how little sweetness and delight do I, for the most part, find in it. I blush, and am ashamed. Lord, pity, and pardon, and help; for with my mind I serve the law of God, though with my flesh the law of sin."

And again, "I have a froward, peevish spirit unto this day, impatient of contradiction. Oh, that it were mortified, that the grace of meekness might abound in me more and more."

To hear him suspecting the workings of pride of heart when he gave an account to a friend who inquired of him touching the success of his ministry, and that he should record this concerning himself, with this ejaculation annexed, "The Lord pardon and subdue," was a sign that he kept a very watchful eye upon the motions of his own heart.

Upon another occasion he writes, "These following sins were set home with power upon my conscience:

"1. Omissions innumerable. I fall short of duty in every relation.

"2. Much frowardness upon every occasion, which fills my way with thorns and snares.

"3. Pride; a vein of it runs through all my conversation.

"4. Self-seeking; corrupt ends in all I do. Applause of men oftentimes regarded more than the glory of God.

"5. My own iniquity. Many bubblings up of heart-corruption, and breakings forth too. O Lord, shame hath covered my face. Pardon, and purge, for Jesus' sake."

To hear him charging it upon himself, that he was present at such a duty in the midst of many distractions, not tasting sweetness in it, and other similar confessions, shows true Christian meekness, and that contrition of heart which the Lord of angels witnesses and approves. "When a fire is first kindled," saith he, "there is a deal of smoke and smother, that afterwards wear away; so, in young converts, much peevishness, frowardness, darkness; so it hath been with my soul, and so it is yet in a great measure. Lord, pity; and do not quench the smoking flax; though as yet it doth but smoke, let these sparks be blown up into a flame."

"Great mercies, but poor returns; signal opportunities, but small improvements:" such are his complaints frequently concerning himself. And though few or none excelled him in profitable discourse, yet in that he often bewails his barrenness and unprofitableness thus: "Little good done or gotten such a day, for want of a heart; it is my sin and shame. O

that I had wings like a dove! Lord, cleanse me from my omissions. The world thinks better of me than I do of myself, God knows. Nothing troubles me so much as that I am so unprofitable in my generation. Lord, give me wisdom, that I may preach in all my discourses."

And yet, when he lacked a faith of assurance, he lived by a faith of adherence. "Such a day," saith he, "a full resignation was made of all my concerns into the hands of my heavenly Father; let him deal with me as seemeth good in his eyes. I am learning and laboring to live by faith. Lord, help my unbelief." At another time he notes that many perplexing fears being upon his spirit, they were all silenced with that sweet word, which was seasonably brought to his remembrance, "Fear none of those things which thou shalt suffer."

"There is no living by a dead faith," he observes; "no, nor by a living faith, unless lively. Help, Lord, thy poor servant, that my faith fail not. I do not know that I ever saw my way clearer. Then, 'Why art thou cast down, O my soul?'"

From that passage, "The rather give diligence to make your calling and election sure," he notes, "This has many sweet advantages. It promotes godliness, keeps humble, is got with pains, etc. A man may be a child of God who hath it not; yet such will seek and press after it. I have both sought and found it, in some poor measure. Lord, increase it every day more and more, unto full assurance.

"This assurance is attainable, as may be proved

from those scriptures which make it our duty to labor after it, 2 Pet. 1:10, and from scripture instances of such as did attain it, both in the Old Testament and in the New. Job 19:25; 2 Cor. 5:1; Gal. 2:20; 1 John, 3:19; 4:13. Where it is attained, it sweetens all conditions. We then see that all our mercies and all our crosses not only consist with, but flow from the love of God. It is a great furtherer of obedience. None walk so close with God as those who have the clearest evidences of his love. Assurance makes a man truly willing to die. 2 Cor. 5:1, etc.; Luke 2:29. Then labor after it. How? Not without diligence. Bring thy condition to the word of God. See what it saith of those who shall be saved, and then inquire, Am I such a one? John 3:36. Do I believe? Do I accept of Jesus Christ? Rom. 8:9. Have I the Spirit of Christ? 1 John, 3:14. Do I love the people of God?

"Scripture marks of those who shall be saved are, faith in the Lord Jesus, John 3:16; 6:47; love to God, 1 Cor. 2:9; obedience to his commandments, Heb. 5:9; Matt. 7:21; John 10:27, 28; faithfulness in his service, Matt. 25: 21–23; perseverance to the death, Rev. 2:10."

At the commencement of a new year he thus writes, and it is only a specimen of his usual devotion at such seasons:

"January 1, 1671. Covenants of new obedience solemnly renewed with God, and sealed, this new-year's day, in the blood of Jesus Christ. *Amen.* Lord, be surety for thy servant for good. I yield

myself, and all my concerns, to be at thy disposal; and I am heartily glad that my times are in thy hand, and not my own. Do with me and mine, this year, as seemeth good in thine eyes. So be it."

Again he says, "I met with a friendly seasonable admonition. Blessed be God. My heart was then somewhat in a better frame than ordinary for the receiving of it, and I hope it hath done me good. The Lord is very gracious, in that he follows me thus from time to time. The eyes of many are upon me; some for one end, some for another; some for good, some for evil. I had need to be watchful. Lord, hold up my goings in thy path, that my footsteps slip not. Thou tellest all my wanderings. For Jesus' sake, let them be forgotten."

He very frequently kept days of fasting and humiliation in secret, which he calls his days of atonement. Sometimes he observed these monthly, and sometimes only upon special occasions; but the memorandums in his diary, not only while he was at Worthenbury, but often after, show what sweet communion he had with God in these solemn duties, which no eye was witness to but His who seeth in secret and will reward openly. Thus he frequently admonishes himself: "Remember, O my soul, such a day, as a day of more than ordinary engagements entered into, and strong resolutions taken up of closer walking and more watchfulness. O my God, undertake for me." And upon another of those days of secret prayer and humiliation he notes, "If sowing in tears be so sweet,

what then will the harvest be, when I shall reap in joy? Bless the Lord, O my soul, who forgiveth all thine iniquities, and will, in due time, heal all thy diseases." And still on another occasion, he says, "It is good for me to draw near to God. The oftener and the nearer, the better. How sweet is heaven indeed, if heaven upon earth has so much sweetness in it."

CHAPTER IV.

HIS MARRIAGE, FAMILY, DOMESTIC RELIGION, AND THE EDUCATION OF HIS CHILDREN.

Mr. Henry removed from Emeral, to the house in Worthenbury which Judge Puleston had built for him, in February, 1658–59; and then had one of his sisters with him to keep his house. And no sooner had he a tent, but God had an altar in it, and that a smoking altar. There he set up a repetition-meeting on Sabbath evenings, the object of which was to review the sermons and religious exercises of the preceding day; and to this he welcomed all his neighbors who would attend. Days of fasting and prayer were also frequently kept at his house, both with his Christian friends and his brethren in the ministry. He used, moreover, to tell his people, when they had built new houses they must dedicate them, that is, they must invite God to their houses, and devote them to his service.

Divine Providence having thus brought him into a house of his own, a help-meet was in due time graciously provided for him. After long agitation, and some discouragement and opposition from the father, he married Catharine, the only daughter and heir of Mr. Daniel Matthews of Broad Oak, in the township of Iscoyd, in Flintshire, and about two miles distant from Whitchurch, a considerable market-town in Shropshire. Mr. Matthews was a gentleman of very

competent estate. Catharine was his only child; and very fair and honorable overtures had been previously made for her disposal in marriage; but it pleased God so to order events, and to overrule the spirits of those concerned, that she was reserved to be a blessing to this good man and devoted servant of the Lord, in things pertaining both to life and godliness.

There is a pleasing traditionary anecdote concerning this match which may be gratifying to the reader. After Mr. Henry, who had come to Worthenbury a stranger, had been in the country for some time, his attachment to Miss Matthews became manifest; and it was reciprocated by her. Among the objections urged by her friends against the connection was this, that although Mr. Henry was a gentleman, and a scholar, and an excellent preacher, he was quite a stranger, and they did not even know where he came from. "True," replied Miss Matthews, "but I know where he is going, and I should like to go with him."

The opposition of Mr. Matthews to the marriage, and the imposition of inequitable terms with a view to breaking off the acquaintance, was, for a considerable time, a severe trial to the faith and patience of Mr. Henry. But in this affair, the influence of the holy religion which he professed was exceedingly conspicuous.

At length the articles preliminary to the marriage ceremony were drawn up, bearing date March 20, 1659, and stipulating for the solemnization "at or before the first day of May next ensuing." Circumstances however arose which seemed to render procrastination expedient, and a fresh difficulty having

presented itself to the mind of Mr. Matthews, it is, in a letter dated Worthenbury, June 13, 1659, thus amicably referred to.

"Far be it from me to blame your due paternal care; but truly, sir, my condition being such as, blessed be God, it is, and my desires and expectations being proportioned accordingly, and no way exceeding, I am apt to think it might be an easy matter to remove that obstruction. For my own part I am willing to refer it to yourself. You may deal in it as you see cause, and I shall acquiesce in your pleasure; only favor me in her towards whom my affections are, which is the great request and sole ambition in this present address of, sir,

"Your friend and servant in the Lord,

"PHILIP HENRY."

His purpose of marriage was published in the church three Lord's days in succession; a laudable practice which he greatly approved, and persuaded others to pursue, in preference to obtaining a license from a magistrate.

The day before his marriage, which took place April 26, 1660, he kept as a day of secret prayer and fasting. Among Mr. Henry's papers also, the following statement has been preserved; and as it appears to have been placed in the hands of Miss Matthews, and may be of use to others, especially in like circumstances, it is here introduced. It may be regarded as a gratifying specimen of the prudence, the simplicity, and devotional frame of mind, for which the writer is so deservedly eminent.

"April 16. Day of prayer and fasting.

"What warrant for this duty?

"Answer. From Phil. 4:6: 'In every thing by prayer and thanksgiving let your requests be made known unto God.'

"If in every thing, then, surely, in a thing of so much weight as marriage. Col. 3:17.

"But why are friends called?

"Answer. We are commanded to bear one another's burdens, Gal. 6:2; to sympathize with each other in all our concerns; to weep with them that weep, and to rejoice with them that rejoice. David's practice, calling others to join with him, Psalm 34:3. The command in case of sickness, James 5:14, 16. Besides, *union is strength.* 'Many hands make light work.'

"For what end is this duty?

"Answer. There are many ends of it. These are some of the chief:

"1. To bless God, who hath so ordered things in his providence as to bring things to pass as they are—in this plain way; more comfortable to us, and less offensive to others, who, not knowing the grounds we proceeded on, might have drawn ill consequences from it, and sinned by our example.

"2. To seek atonement for sin in the blood of Christ. James 5:15. In general, for all the sins of our single state. In particular, for miscarriages in the carrying on of this affair; distrust of God, unbelief, impatience; distractions occasioned by it; irregularities of affection. It being my desire, that

no guilt may go with me into that condition, which may be as poison and gall, but that I may enter into it as innocent as Adam in the day when he was married in the garden.

"3. To beg the presence and the favor of God, which is the happiness and sweetness of every condition and relation; that he will own and bless us.

"4. To beg a frame of heart suited to the condition; that, as Saul had another spirit given when he was crowned, so we may have when we are married. As cares and burdens will be new, so strength may be renewed also to bear them; as temptations will be new, so sufficient grace may be bestowed to resist them; as comforts will be new, so a heart may be given to enjoy God in them, and to sit loose from the creature; as duties will be new, so we may be enabled to perform them, that we may live together as heirs of the grace of life.

"5. In reference to events as to outward things, that the Lord will take into his own hand the disposal of them, and quiet our hearts in what he determines, whether it be for the worse, or for the better. That, if he see good, he will please to grant us the comfortable fruits and pledges of marriage."

He used to say that those who would have comfort in that change of their condition, must see to it that they bring none of the guilt of the sins of their single state with them into the married state. And that the presence of Christ at a wedding will turn the water into wine; and he will come if he be invited by prayer.

He took all occasions while he lived, to express his thankfulness to God for the great comfort he had in that relation. "A day of mercy," so he writes on his marriage day, "never to be forgotten." God had given him one, as he writes afterwards, every way his helper, in whom he had much comfort, and for whom he thanked God with all his heart. A long time afterwards he writes in his diary, "This day we have been married twenty years, in which time we have received of the Lord more than twenty thousand mercies; to God be glory." Elsewhere he writes, "We have been so long married, and never reconciled; that is, there never was any occasion for it." His usual prayer for his friends in the married state was according to his own practice in that state, that they might be mutually serviceable to each other's faith and holiness, and jointly serviceable to God's honor and glory.

Although Mr. Matthews had put some hardships upon him in his terms, and had been somewhat averse to the match, yet, by Mr. Henry's great prudence, and God's good providence, he was influenced at last to give a free consent to it; and he himself, with his own hand, gave his daughter in marriage. From this, as from other experiences, Mr. Henry learned to say with assurance, "It is not in vain to wait upon God, and to keep his way." Mr. Matthews settled part of his estate before marriage upon them and theirs; he lived about seven years after; and when he died, the remainder of it came to them. This competent estate which the divine Providence brought

into his hand, was not only a comfortable support to him when he was turned out of his living, and when many faithful ministers of Christ were reduced to great poverty and straits, but it enabled him likewise, as he had opportunity, to preach the gospel freely, which he did to his dying day; and not only so, but to give for the relief of others that were in want, in which he sowed plentifully to a very large proportion of his income, and often blessed God that he had the means to do so, remembering the words of the Lord, how he said, "It is more blessed to give than to receive."

Such was his house, and such the vine which God graciously planted by the side of his house. By her God gave him six children, all born within less than eight years: the two eldest were sons, John and Matthew; the rest daughters, Sarah, Catherine, Eleanor, and Ann. John died of the measles in the sixth year of his age; but the other children were in mercy continued to be a comfort to their parents.

The Lord having thus built Mr. Henry up into a family, he was careful and faithful in making good his solemn vow at his ordination, that "he and his house would serve the Lord." He would often say, "We are that really, which we are relatively. It is not so much what we are at church, as what we are in our families. Religion in the power of it will be family religion." In this his practice was very exemplary. His constant care and prudent endeavor was, not only to put away iniquity far from his tabernacle, but that where he dwelt the word of Christ

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might dwell richly. If he might have no other church, yet he would have a church in his house. 1 Cor. 16 : 19.

He made conscience of *closet worship*, and abounded in it, not making his family worship an excuse for the neglect of private devotion. Upon the removing of his closet but from one room in the house to another, he has this affecting note in his diary: "This day my new closet was consecrated, if I may so say, with this prayer: that all the prayers that ever should be made in it according to the will of God, morning, evening, and at noonday, ordinary or extraordinary, might be accepted of God, and obtain a gracious answer. Amen and Amen." It was the caution and advice which he frequently gave to his children and friends, "Be sure to look to your secret duty; keep that up, whatever you do. The soul cannot prosper in the neglect of it. It is secret trading that enriches the Christian." He observed, that apostasy generally begins at the closet door. Secret prayer is first neglected and carelessly performed, then frequently omitted, and after a while wholly cast off, and then farewell God and Christ and all religion.

In reference to this duty, he made the following important observations:

"Besides the deadness and coldness, the distractions and wanderings, which the people of God often find cause to complain of, there is also a kind of weariness which many times seizes their spirits. Something from within calls upon them to have

done—'enough for this time, you may conclude now'—before a quarter, or perhaps half a quarter of an hour be fully spent. Against this we have great need to watch. If the devil cannot keep us from God, he will try to work a loathness to tarry with him. We are to look upon it as a cursed member of that body of death which we carry about with us; one of the Canaanites left behind, to be a thorn in our eyes and a goad in our sides. We are to be really and deeply sensible of it, and affected with it, and to mourn under it as our burden. A few formal, customary complaints one to another, that so it is with us, will not serve. We should be humbled in secret before the Lord, and take shame to ourselves. It is a sign we are very unfit for heaven. We should consider that prayer is not only our duty, but our privilege. We should get our hearts filled with love to God, and look up to the Spirit, and put that sweet promise in suit, Isa. 40 : 29–31, 'He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.' We should go on against temptation. When we think we shall be heard the sooner for long praying, we are like the heathen, Matt. 6 : 7. When we use long praying for a pretence, we are like the Pharisees, Matt. 23 : 14. Yet neither instance condemns long prayer as in itself a

sin; see Luke 6 : 12. One being oppressed with this corruption, and drooping under it, a godly friend who was acquainted with this condition, meeting him suddenly, said, 'I will tell you good news, the best that ever you heard. As soon as you are in heaven, you shall serve the Lord Jesus without being weary;' which much revived him."

In continuation of the same subject, Mr. Henry thus writes: "The Spirit deals not with us as stocks and stones, but as rational creatures. Hosea 11 : 4. He expects and requires that we should put forth ourselves to the utmost, towards the working of our hearts into a fervent frame, and where we are weak and wanting, he comes with help. Thus much seems to be implied in that expression, 'the Spirit helpeth our infirmities.' It is an allusion to a man who has a great burden, suppose a heavy log of wood, to carry, and he cannot manage it unless some one will come and lay a shoulder under one end. But if that help be offered, he is not altogether excused. He must lay his shoulder under the other end. If we find our hearts dead and dull, and indisposed to prayer, we are ready presently to cast the blame upon the Spirit, and say, All our life is from him. That is true, but he conveys life in the use of the means. And commonly, the fault that we do not receive more life and quickening from him, is in ourselves. We are wanting in stirring up our affections, in laboring with our hearts by meditation, which is a special means. 'The Spirit *meeteth* him that rejoiceth and worketh righteousness.' Sometimes, however, a cause

of deadness may be overmuch confidence in ourselves—when we set about duties in our own strength, and have no eye to the Spirit, but rely altogether upon self. Phil. 3 : 3. This is as bad as the other. The true mean between both is this: so to labor with our hearts as if we were to expect no assistance from the Spirit, and yet so to rely upon his aid as if with our own hearts we had labored nothing."

Again, in reply to the inquiry, When we are called to duty, may we be sure it is always from the Spirit? Is it not possible that Satan may have a hand in stirring us up to prayer? Mr. Henry writes as follows:

"It is possible he may. The devil transforms himself into an angel of light. This is one of his extraordinary devices. Where he moves us once to prayer, he moves ten thousand times to sin; where he moves once to perform duty, he moves ten thousand times to neglect it. When he does so, it is always with a *design*. You may be sure it is neither out of love to us, nor out of love to prayer, for there is no duty he is so much an enemy to. His object is ever some advantage *against* us; and usually this: he observes a time when the soul is most dead and heavy, and unfit for prayer, and then he spurs on to it with as much eagerness as if it were the very spirit of grace. Now, when deadness and distraction mark our performance, he takes occasion to trouble and disquiet us. Thus he often tires out young converts. This is one of the 'depths of Satan,' which believers ought to know and study, that they may be armed

against it. Besides, in general, when the *Spirit* calls, he helps and enlarges; so doth not Satan."

Further, he remarks, "If we find ourselves at any time indisposed and unfit for prayer, is it not best to let it quite alone? No; we are not to choose rather to omit a duty than not to perform it in a right manner. It is incumbent on Christians, ordinarily, to set apart that time for prayer, both by themselves and in their families, wherein they are most likely to be at liberty from distractions. And when duty is required of us, and we find ourselves unfit for it, we are to take pains beforehand with our own hearts, to see if it may not be possible in the use of means to shake off our indisposition. So that if, after all our pains taken with ourselves, we yet continue unfit, we are notwithstanding to perform the duty, though with grief of heart at our unpreparedness for it."

He advised that secret duty be performed secretly; which was the admonition he gave sometimes to those who caused their voice to be heard on high in that duty. "There are two doors," he would say, "to be shut, when we go to prayer: the door of our closet, that we may be secret; and the door of our hearts, that we may be serious."

Besides the practice of secret prayer, he and his wife constantly prayed together morning and evening; and never, if they were together, at home or abroad, was it intermitted: and from his own experience of the benefit of this practice, he would take all opportunities to recommend it to those in that relation, as conducing very much to the comfort of it, and to their

furtherance in that which, he would often say, is the great duty of yoke-fellows, and that is, to do all they can to help one another to heaven. He would say, "This duty of husbands and wives praying together is intimated in that text of the apostle, 1 Peter, 3 : 7, where they are exhorted to live as 'heirs together of the grace of life, that their prayers,' especially their prayers together, 'be not hindered;' that nothing may be done to hinder them from praying together, nor to hinder them in it, nor to spoil the success of those prayers. This sanctifies the relation and brings a blessing upon it, makes the comforts of it the more sweet, and the cares and crosses of it the more easy, and is an excellent means of preserving and increasing love in the relation." Many to whom he recommended the practice of this duty, have blessed God for him, and for his advice concerning it. When he was abroad, and slept with any of his friends, he would remind them of his rule, that they who lie together, must pray together. In the performance of this part of his daily worship, he was usually short, but often much affected.

He recommended it to others, that the wife should be sometimes called upon to pray with the husband, that she might be more free to perform the duty in the family in the husband's absence, or in case he be removed by death; which he sometimes pressed upon his friends, who had much comfort in taking his counsel. It is comfortable if the moon rises when the sun sets.

In addition to these exercises, he made conscience

and made a business of *family worship*, in all the parts of it; and in it he was uniform, steady, and constant, from the time that he was first called to the charge of a family to his dying day; and according to his own practice, he took all occasions to press it upon others. The doctrine which he once deduced from Joshua 24 : 15 was, that family worship is family duty. He would say, sometimes, "If the worship of God be not in the house, write, 'Lord, have mercy upon us,' on the door; for there is a plague, a curse in it." It is the judgment of Archbishop Tillotson, in an excellent book on this subject which he published a little while before his death, that constant family worship is so necessary to keep alive a sense of God and religion in the minds of men, that he sees not how any family that neglects it can in reason be esteemed a family of Christians, or indeed to have any religion at all. How earnestly would Mr. Henry reason with people sometimes about this matter, and tell them what a blessing it would bring upon them and their houses, and all that they had. He that makes his house a little church, shall find that God will make it a little sanctuary.

It may be of use to give a particular account of his practice in this matter of family worship, because it was very exemplary. As to the time of it, his rule was, commonly, "the earlier the better," both morning and evening. Early in the morning, before worldly business crowded in. "Early will I seek thee." He that is the best, should have the first. Nor is it fit that the worship of God should stand by and wait

while the world's turn is served. And early in the evening, before the children and servants began to be sleepy; and therefore, if it might be, he would have prayer at night before supper, that the body might be the more fit to serve the soul in that service of God. And indeed he did industriously contrive all the circumstances of his family worship, so as to make it most solemn and most likely to answer the end. He always made it the business of every day, and not as too many make it, a by-business. This being his fixed principle, all other affairs must be sure to give way to this; and he would tell those who objected against family worship, pretending that they could not get time for it, that if they would but put on Christian resolution at first, they would not find the difficulty so great as they imagined; but after a while, their other affairs would fall in easily and naturally with this, especially where there is that wisdom which is profitable to direct. Nay, they would find it to be a great preserver of order and decency in a family, and it would be like a hem to all their other business, to keep it from ravelling. He was ever careful to have all his family present at family worship, though sometimes, living in the country, he had a great household; yet he would have not only his children, and sojourners if he had any, and domestic servants, but his workmen and day-laborers, and all that were employed for him, if they were within call, to be present, to join with him in this service; and as it was an act of his charity many times to set them to work for him, so to that he added this act of

piety, to set them to work for God. And usually, when he paid his workmen their wages, he gave them some good counsel about their souls. Yet, if any that were expected to come to family worship were at a distance, and must be waited for long, he would rather proceed without them than put the duty much out of time; and would sometimes say at night, "Better one away than all sleepy."

The performances of his family worship were the same morning and evening.* He observed that, under the law, the morning and the evening lamb had the same meat-offering and drink-offering. Exodus 29 : 38–41. He always began with a short but very solemn prayer, imploring the divine presence and grace, assistance, and acceptance; particularly begging a blessing upon the word to be read, in reference to which he often put up this petition: that the same Spirit that indited the Scripture would enable us to understand the Scripture, and to make up something to ourselves out of it that may do us good. And esteeming the word of God as his necessary food, he would sometimes pray in the morning, that our souls might have a good meal out of it. He commonly concluded even this short prayer, as he did also his blessing before and after meat, with a doxology, as Paul was wont to do upon all occasions, "To him be glory," etc., which is properly adoration, and is an essential part of prayer.

* The justly celebrated Mr. Wesley, recommending the perusal of Mr. Henry's Life to the preachers of his connection, pointed out his mode of conducting family worship as a pattern worthy of their imitation.

He next sung a psalm, and commonly he sung David's Psalms in order throughout; and his usual way was to sing a whole psalm, though perhaps a long one, and to sing quick, yet with a good variety of proper and pleasant tunes; and that he might do so, usually the psalm was sung without reading the line between, every one in the family having a book; which he preferred where it could conveniently be done, as more agreeable to the practice of the primitive church and of the reformed churches on the continent of Europe; and by this means he thought the duty more likely to be performed "in the spirit, and with the understanding;" the sense being not so broken, nor the affections interrupted, as in the alternate reading and singing of the lines. He would say, that a scripture ground for singing psalms in families, might be taken from Psalm 118 : 15, "The voice of rejoicing and of salvation is in the tabernacles of the righteous;" and that it is a way to hold forth godliness, like Rahab's scarlet thread, Joshua 2 : 18, to such as pass by our windows.

He next read a portion of Scripture, taking the Bible in order; and he would sometimes blame those who only pray in their families, but do not read the Scripture. In prayer we speak to God; in the word he speaks to us; and is there any reason, he would ask, that we should speak all? In the tabernacle the priests were every day to *burn incense*, and to *light the lamps;* the former figuring the duty of prayer, the latter the duty of reading the word. Sometimes he would say, "Those do well that pray morning and

evening in their families; those do better that pray and read the Scriptures; but those do best of all that pray and read and sing psalms, and Christians should covet earnestly the best gifts.

He advised the reading of the Scripture in order; for though one star in the firmament of the Scripture differ from another star in glory, yet wherever God hath a mouth to speak, we should have an ear to hear; and the diligent searcher may find much excellent matter in those parts of Scripture which we are sometimes tempted to think might have been spared. How affectionately would he sometimes bless God for every book and chapter and verse and line in the Bible. "Every word of God," he would say, "is good, but especially *God the Word.* How sweet is it to a lost, undone sinner, to be acquainted with a Saviour!"

What he read in the family, he always expounded; and exhorted all ministers to do so, as an excellent means of increasing their acquaintance with the Scripture. Yet his expositions were not so much critical, as plain and practical and useful, and such as tended to edification and to answer the end for which the Scriptures were written, which is to make men wise unto salvation. And herein he had a peculiar excellence, performing that daily exercise with so much judgment, and at the same time with such facility and clearness, as if every exposition had been premeditated; and very instructive they were, as well as affecting to the auditors. His observations were many times very pertinent and surprising, and peculiarly original. Commonly, in his expositions, he re-

duced the matter of the chapter or psalm read to some heads—not by a logical analysis, which often being too minute, confounds the sense with the terms, but by such a distribution as the matter most easily and naturally fell into. He often mentioned that saying of Tertullian, "I adore the fulness of the Scriptures." When sometimes he had hit upon some useful observation that was new to him, he would say afterwards to those about him, "How often have I read this chapter, and never before now took notice of such a thing in it." He put his children, while they were with him, to write these expositions from their own recollections of them, and when they were gone from him, the strangers that sojourned with him did the same. What collections his children had, though but broken and very imperfect hints, yet were of good use to them and their families when afterwards they were dispersed in the world. Some expositions of this nature, that is, plain and practical, and helping to raise the affections and guide the conversation by the word, he often wished were published by some good hand for the benefit of families; but such was his great modesty and self-diffidence, that he would never be persuaded to attempt any thing of that kind himself, though few were more able for it. As an evidence how much his heart was upon it, to have the word of God read and understood in families, the following extract from his last will and testament is both pleasing and impressive: "I give and bequeath to each of my four daughters, Mr. Poole's English Annotations upon the Bible, in two volumes, of the

last and best edition that shall be to be had at the time of my decease, together with Mr. Barton's last and best translation of the singing psalms, one to each of them, requiring and requesting them to make daily use of the same, for the instruction, edification, and comfort of themselves and their families."

But it is time we proceed with his method of his family worship.

The chapter or psalm being read and expounded, he required from his children some account of what they could remember of it; and sometimes would discourse with them plainly and familiarly about it, that he might lead them into an acquaintance with it, and if it might be, impress something of it upon their hearts.

He then prayed, always kneeling, which he regarded as the most proper gesture for prayer; and he took care that his family should address themselves to the duty with the outward expression of reverence and composedness. He usually derived his matter and expressions in prayer, from the chapter that was read and the psalm that was sung; which was often very affecting, and helped much to stir up and excite praying graces.

In family prayer he was usually most full in giving thanks for family mercies, confessing family sins, and begging family blessings. Very particular he would sometimes be in prayer for his family; if any were absent, they were sure to have an express petition put up for them. He used to observe concerning Job, that he offered burnt-offerings for his

children "according to the number of them all," an offering for each child; and so would he sometimes, in praying for his children, put up a petition for each child. He always observed, at the annual return of the birthday of each of his children, to bless God for his mercy to him and his wife in that child; the giving of it, the continuance of it, and the comfort they had in it; with some special request to God for that child. Every servant and sojourner, at their coming into his family and their going out, besides the daily remembrances of them, had a particular petition put up for them according as their circumstances were. The strangers that were at any time within his gates, he was wont particularly to recommend to God in prayer, with much affection and Christian concern for them and their affairs. He was daily mindful of those who desired his prayers for them, and would say sometimes, "It is a great comfort that God knows who we mean in prayer, though we do not name them." Particular providences concerning the country, as to health or sickness, good or bad weather, or the like, he commonly took notice of in prayer, as there was occasion; and he would often beg of God to fit us for the next providence, whatever it might be. Nor did he ever forget to pray for the "peace of Jerusalem."

He maintained that supplication must be made for all saints; "for those you do not know, as well as for those you do; for those that differ from you, as well as for those with whom you agree; for those who are in prosperity, as well as for those who are in

adversity: for all saints, because all are alike related to Jesus Christ; because all are alike related to you, as fellow-members, and it will be an evidence that you love them as brethren, when you love them all and pray for them all. 'When you have the nearest communion with God, then remember me,' said Bernard to a friend; 'then speak,' say I, 'for the church.'"

He always concluded family prayer, both morning and evening, with a solemn benediction, after the doxology: "The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us, and rest upon us all for ever. Amen." Thus did he daily "bless his household."

Immediately after the prayer was ended, his children together, with bended knee, sought a blessing of him and their mother, that is, desired of them to pray God to bless them; which blessing was given with great solemnity and affection; and if any of them were absent, they were also remembered thus: "The Lord bless you and your brother, or you and your sister, that is absent."

This was his daily worship, which he never altered, nor ever omitted any part of, though he went from home never so early, or returned never so late, or had never so much business for his servants to do. He would say that sometimes he saw cause to shorten them, but he would never omit any of them; for if an excuse were once admitted for an omission, it would be often returning. He was not willing, unless the necessity were urgent, that any should go from

his house in the morning before family worship; but upon such an occasion would say to his friends, "Prayer and provender never hinder a journey."

He managed his daily family worship so as to make it a pleasure, and not a task, to his children and servants; for he was seldom long, and never tedious in the service: the variety of the duties made it the more pleasant; so that none who joined with him had reason to say, "Behold, what a weariness is it!" Such an excellent faculty he had of rendering religion the most sweet and amiable employment in the world, and so careful was he, like Jacob, "to drive as the children could go," not putting "new wine into old bottles." If some good people that mean well would do likewise, it might prevent many of those prejudices which young persons are apt to conceive against religion, when the services of it are made a toil and a terror to them.

On Thursday evenings, instead of reading the Scriptures at family worship, he catechized his children and servants, or else they read, and he examined them in some other useful book.

On Saturday evenings, his children and servants gave him an account of what they could remember of the chapters that had been expounded all the week before, in order, each a several part, helping one another's memories for the recollecting of it. This he called "gathering up the fragments which remained, that nothing might be lost." He would say to them sometimes, as Christ to his disciples, "Have ye understood all these things?" If not, he took

that occasion to explain them more fully. This exercise, which he constantly kept up all along, was both delightful and profitable, and being managed by him with so much prudence and sweetness, helped to instil into those about him betimes the knowledge and love of the holy Scriptures.

When he had sojourners in his family, who were able to bear a part in such a service, he had commonly in the winter time, set weekly conferences on questions proposed for their mutual edification and comfort in the fear of God; and the substance of what was said, he himself took and kept an account of in writing. The following selection from his records, it is presumed will not be unacceptable:

"How far may a man go towards heaven, and yet fall short?

"In general, a great way, Mark 12 : 34. Almost a Christian, Acts 26 : 28. In particular, a man may have a great deal of knowledge, 1 Cor. 13 : 1, 2; even so much as to teach others, Matt. 7 : 22. He may be free from many, nay, from any gross sins, Luke 18 : 11. He may perform not only some, but all manner of external duties of religion—pray, fast, give alms, Matt. 6 : 1, 2, etc. He may be a lover of good men, as Herod, Pharaoh, Darius. He may repent, after a sort, as Ahab; and believe, after a sort, as Simon Magus. He may suffer much for religion, as no doubt Judas did, while a retainer of Christ. If a man may go thus far, and yet fall short, then what will become of those who go not so far? Then, what need have we to look about us, and to make sure of

regeneration and sincerity, which are things that certainly accompany salvation.

"What are the common hinderances of men's salvation?

"Ignorance, John 4 : 10; unbelief, John 5 : 40; love of the world, 2 Tim. 4 : 10; pride—men will not stoop to be saved by the righteousness of Christ, Rom. 10 : 3, nor to be ruled by his laws, Luke 19 : 14; prejudice against the ways of God, and against the company that walk in them—their paucity, their poverty; presumption upon God's mercy, and upon long life. See that none of these things hinder us, especially now being forewarned.

"What are evidences of love to God?

"Hatred of sin, Psa. 97 : 10, and that especially because it dishonors him; care to keep his commandments, John 14 : 15, and that of choice, and with delight, 1 John, 5 : 3; love to the people of God as such, 1 John, 3 : 14; willingness to part with any thing for his sake, Gen. 22 : 12; desire of fellowship with him in his ordinances, Cant. 1 : 2; grief when he withdraws; love to and longing for the appearance of Christ; mourning that we love him no more.

"How are we to express love to our neighbor?

"By praying for him, for all men, 1 Tim. 2 : 1; even for enemies, Matt. 5 : 44. By reproving him, Lev. 19 : 17; unless he be a scorner, which we are not rashly to conclude. By not envying him because either of what he is, or hath, or doth, 1 Cor. 13 : 4; but rather rejoicing in his prosperity, Rom. 12 : 15. Doing to him as we would have him do to us, Matt.

7 : 12. Being tender of his name, neither to raise nor receive an ill report against him, Psa. 15 : 3. If a superior, we are to honor and respect him; if an equal, or inferior, to be affable and courteous and condescending towards him. If good, to associate with him, Psa. 16 : 2; if bad, to pity him and pray for him, but not to be overfamiliar with him."

But the Lord's day he called and counted the queen of days, the pearl of the week, and he observed it accordingly. The fourth commandment intimates a special regard to be had to the Sabbath in families: "Thou, and thy son, and thy daughter;" "It is the Sabbath of the Lord in all your dwellings." Lev. 23 : 3. In this, therefore, he was very exact, and abounded in the work of the Lord in his family on that day. Whatever were the circumstances of his public opportunities, his family religion on that day was the same. Extraordinary sacrifices must never supersede the "continual burnt-offering and his meat-offering." Num. 28 : 15. His common salutation of his family or friends, on the Lord's day in the morning, was that of the primitive Christians, "The Lord is risen; he is risen indeed;" making it his chief business on that day to celebrate the memory of Christ's resurrection; and he would say sometimes, "Every Lord's day is a true Christian's Easter-day."

He took care to have his family ready early on that day, and was larger in exposition and prayer on Sabbath mornings than on other days, remembering that under the law the daily sacrifice was doubled on Sabbath-days, two lambs in the morning and two in

the evening. He had always a particular subject for his expositions on Sabbath mornings, such as the harmony of the evangelists, several times over, the Scripture prayers, Old Testament prophecies of Christ, Christ the true treasure sought and found in the field of the Old Testament. He constantly sung a psalm after dinner, and another after supper, on the Lord's day. And in the evening of the day his children and servants were catechized and examined in the sense and meaning of the answers in the catechism, that they might not say it by rote like a parrot. Then the day's sermons were repeated, commonly by one of his children, when they were grown up and while they were with him; and the family gave an account of what they could remember of the word preached during the day, which he endeavored to fasten upon them as a nail in a sure place. In his prayers on the evening of the Sabbath, he was often more than ordinarily enlarged; as one that found not only God's service perfect freedom, but his work its own wages and a great reward, not only after keeping, but *in* keeping God's commandments, a present reward of obedience *in* obedience. In that prayer he was usually very particular in praying for his family and all that belonged to it. It was a prayer he often put up, that we might have grace so to live, as a minister, and a minister's wife, and a minister's children, and a minister's servants should live, "that the ministry might in nothing be blamed." Nor did he forget to intercede for the towns and parishes adjacent. He closed his Sabbath work

in his family with singing the one hundred and thirty-fourth psalm, and after it pronouncing a solemn blessing upon his family in the name of the Lord.

To others, in reference to Sabbath sanctification, he would say, "It is an excellent thing, and very desirable and to be labored after, that we be 'in the Spirit on the Lord's day;' and that is, not to be either in the world, or in the flesh, or in the devil. Sabbath-time must not be spent in worldly employments—no manner of work except that of necessity and mercy. It is a good rule to defer what may as well have been done before, or be left alone till after. Neither must we be in the flesh in recreations. There should not be feasting on the Lord's day. Nor must we be in the devil, in wrath and malice, in strife and envy. But we should be in the *Spirit*, that is, in a spiritual frame of heart, as walking, living in the Spirit, worshipping God in holy ordinances—public, private, secret; and also we should be spiritual in them, that is, sincere and serious. When we are out of actual worship we must be spiritual in our thoughts and words. If we are doing works of necessity or mercy, eating, drinking, passing to and fro to ordinances, attending sick people, taking care of cattle, we must not do it as at other times. The day is holy and must be sanctified. Learn to keep Sabbaths better. Christian resolution, care and watchfulness over ourselves, and over one another, will do something. Let us so act for the *command's* sake—an easy and sweet command; for the *consequents'* sake; for the *promise* and *threatening's* sake, wherewith the com-

mand is backed; for the *conversation's* sake the week following; for the *Redeemer's* sake, whose day it is; for *religion's* sake, which is adorned by it; for the *reckoning-account's* sake hereafter. It is supposed that Christ will come to judgment on the Lord's day. Remember the Sabbath, and prepare for it beforehand. Set out well; the Lord is risen. Look up for the Spirit's help. Do what you can. See to your families."

Mr. Henry frequently observed days of humiliation in his family. Some of those occasions are noted in his diary. The following are instances:

"July 10, 1661. A day of family humiliation. The Lord was sweetly seen in the midst of us, and I trust it was a day of atonement. Sin pardoned, requests made, covenants renewed, in Jesus Christ.

"October 10. We kept a day of private prayer and humiliation in the family, and the Lord was with us. This confession much affected me, that things are not so among us as they should be among those who are the relations of a minister of Jesus Christ. Lord, pardon, and grant for time to come it may be better."

Thus was he prophet and priest in his own house; and he was king there too, ruling in the fear of God, and not suffering sin under his roof.

On one occasion, a man-servant in his employment was overtaken in drink abroad; for which, the next morning, at family worship, he solemnly reproved him, admonished him, and prayed for him, with a spirit of meekness, and soon after parted with him.

But there were many that were his servants, who, by the blessing of God upon his endeavors, received good impressions upon their souls which they retained ever after, and blessed God with all their hearts that ever they came under his roof. Few went from his service till they were married, and went to families of their own; and some, after they had been married, and had buried their yoke-fellows, returned to his service again, saying, "Master, it is good to be here."

He brought up his children in the fear of God, with a great deal of care and tenderness; and did, by his practice, as well as upon all occasions in discourse, condemn the indiscretion of those parents who are partial in their affections to their children, making a difference between them—which he observed did often prove of ill consequences in families; laying a foundation of envy, contempt, and discord, which turns to their shame and ruin. His carriage towards his children was with great mildness and gentleness, as one who desired rather to be loved than feared by them. He was as careful not to "provoke them to wrath," nor to "discourage them," as he was to "bring them up in the nurture and admonition of the Lord." He ruled indeed, and kept up his authority, but it was with wisdom and love, and not with a high hand. He allowed his children a great degree of freedom with him, which gave him the opportunity of reasoning them, not frightening them into that which is good. He did much towards the instruction of his children in the way of familiar dis-

course, according to that excellent directory for religious education, Deuteronomy 6 : 7, 'Thou shalt teach these things diligently unto thy children, and shalt talk of them when thou sittest in thy house," etc. And this made his children love home, and delight in his company, and greatly endeared religion to them.

He would observe, sometimes, that there are five good lessons, which they are blessed who learn in the days of their youth.

"1. To remember their Creator. Not only remember that you have a Creator, but remember him to love him, and fear him, and serve him.

"2. To come to Jesus Christ. 'Every man that hath heard, and hath learned of the Father, cometh unto me.' Behold, he calls you; he encourages you to come to him. He will in no wise cast you out.

"3. To bear the yoke in youth. The yoke is that which the young cannot endure. But it is good for them to bear it. The yoke of the *cross*. If God lay affliction on you when young, do not murmur, but bear that cross. It is good to be trained up in the school of affliction. The yoke of *Christ*. 'Take MY yoke.' It is an easy yoke; his commandments are not grievous.

"4. To flee youthful lusts. Those who are taught of God have learned this. See that you do not love your pleasures more than the sanctifying of the Sabbath. 'This man is not of God, because he keepeth not the Sabbath-day.'

"5. To cleanse their way. How? 'By taking heed thereto according to thy word.' Love your Bibles.

Meditate in them day and night. And if you do thus, you are taught of God."

Yet, with all his instructions, Mr. Henry did not burden his children's memories by imposing upon them the getting of chapters and psalms to repeat without book; but endeavored to make the whole word of God familiar to them, especially the scripture stories, and to bring them to understand it and love it, and then they would easily remember it. He used to observe, from Psalm 119:93, "I will never forget thy precepts, for with them thou hast quickened me;" that we are then likely to remember the word of God when it doth us good.

He taught all his children to write, himself; and set them betimes to write sermons, and other things that might be of use to them. He also taught his eldest daughter the Hebrew language when she was about six or seven years old, by an English Hebrew grammar which he made on purpose for her; and she went so far in it as to be able readily to read and construe a Hebrew psalm.

For the use of his children he drew up a short form of a covenant, which was as follows:

"I take God the Father to be my chiefest good and highest end.

"I take God the Son to be my Prince and Saviour.

"I take God the Holy Ghost to be my sanctifier, teacher, guide, and comforter.

"I take the word of God to be my rule in all my actions. And the people of God to be my people in all conditions.

"I do likewise devote and dedicate unto the Lord, my whole self, all I am, all I have, and all I can do.

"And this I do deliberately, sincerely, freely, and for ever."

This he taught his children; and they each of them solemnly repeated it every Lord's day in the evening, after they were catechized, he putting his *Amen* to it, and sometimes adding, "So say, and so do, and you are made for ever." He also took pains with them to lead them into the understanding of it, and to persuade them to a free and cheerful consent to it. And when they grew up, he made them all write it over severally with their own hands, and very solemnly set their names to it; which he told them he would keep by him, and it should be produced as a testimony against them, in case they should afterwards depart from God and turn from following after him.

He not only taught his children betimes to pray, especially by his own pattern, his method and expressions in prayer being very easy and plain, but when they were young he put them upon it to pray together, and appointed them on Saturdays in the afternoon to spend some time together, with any others of their age as might occasionally be with them, in reading good books, especially those for children, and in singing and praying; and he would sometimes tell them for their encouragement, that the God with whom we have to do understands broken language. And if we do as well as we can in the sincerity of

our hearts, we shall not only be accepted, but taught to do better. "To him that hath shall be given."

He sometimes set his children, in their own reading of the Scriptures, to gather out such passages as they took most notice of and thought most important, and write them down. He also directed them to insert in a blank-book which each of them had for the purpose, remarkable sayings and stories which they met with in reading such other good books as he put into their hands.

He took a pleasure in relating to them the remarkable providences of God, both in his own time and in the days of old, which, he said, parents were taught to do by that appointment in Exod. 12 : 26, 27, "Your children shall ask you in time to come, 'What mean ye by this service?'" and ye shall tell them so and so.

We conclude this interesting account of his pious care concerning his children, and the godly jealousy with which he was jealous over them, with the following instance. They had often been for a week or a fortnight kindly entertained at the house of a friend at Boreatton; and on one occasion he thus writes in his diary upon their return home: "My care and fear is, lest converse with such so far above them, though of the best, should have influence upon them to lift them up, when I had rather they should be kept low." For as he did not himself mind high things, so he was very solicitous to teach his children not to desire them, not to expect them in this world.

CHAPTER V.

HIS REMOVAL FROM WORTHENBURY TO BROAD OAK, AND HIS EFFORTS TO DO GOOD THERE.

Mr. Henry lived in troublous times for the church. While at Worthenbury, although he conscientiously differed in many of his views from leading men in the established church, he pursued his ministry in connection with it, without fear or molestation. But when the time arrived for a separation between conformists and non-conformists, he cheerfully cast in his lot with the dissenters. This decision subjected him, with multitudes of others, to many inconveniences and losses for a series of years. But he, like others, took joyfully the spoiling of his goods, and even the imprisonment of his person for a time, knowing that in heaven he had a better and an enduring substance. With his fellow-non-conformists and his fellow-sufferers he waited patiently for better times, which he lived to see and enjoy and improve. His moderation in his non-conformity was very exemplary and eminent, and had a great influence upon many to keep them from running into an uncharitable and schismatical separation; which, upon all occasions, he bore his testimony against, and was very industrious to stem the tide of.

He regarded it as a special providence towards himself and his family, that while so many godly

ministers were deprived of their livings, and themselves and their families were reduced to great straits and hardships, he had been mercifully provided for by means of the ample estate at Broad Oak, which Mrs. Henry, as the only child of her father, inherited. From May, 1668, this became his settled home, till he was removed to his long home about twenty-eight years after. Here he preached, as he had opportunity, somewhat privately for a time; until Providence gave more enlargement, when he gathered an attached congregation, over which he presided till the day of his death. When he entered upon his new home, having set apart a day of secret prayer and humiliation, to beg of God a wise and an understanding heart, and to drop a tear over the sins of his predecessors formerly in that estate, he laid himself out very much in doing good.

He was very serviceable upon all accounts in the neighborhood, and though it took up a great deal of his time and hindered him from his beloved studies, yet it might be said of him as was said of Archbishop Tillotson, that he chose rather to live to the good of others than to himself; and thought, that to do an act of charity, or even of tenderness and kindness, was of more value, both in itself and in the sight of God, than to pursue the pomp of learning, how much soever his own genius might lead him to it.

He was very useful in the common concerns of the township and county, in which he was a very prudent counsellor. To him, as to Job, "men gave ear and waited, and kept silence at" his "counsel;"

"after" his "words, they spoke not again;" and many of the neighbors who had too little respect for him as a minister, yet loved and honored him as a knowing, prudent, and wise man. In the concerns of private families, he was very far from busying himself, and further, from seeking himself; but he was very much busied advising many about their affairs, and the disposal of themselves and their children, arbitrating and settling differences among relatives and neighbors, in which he had an excellent faculty and often good success, inheriting the blessing entailed upon the peacemakers. References have sometimes been made to him by rule of court, at the assizes, with consent of parties.

He was very affable and easy of access, and admirably patient in hearing every one's complaint, which he would answer with so much prudence and mildness, and give such apt advice, that many a time to consult with him was to "ask counsel at Abel," and so to end the matter. See 2 Sam. 20 : 18. He observed in almost all quarrels that happened, that there was a fault on both sides, and that generally they were most in the fault that were most forward and clamorous in their complaints. On occasion of a female making her moan to him of a bad husband she had, that in this and the other instance was unkind; "and, sir," said she, after a long complaint which he patiently heard, "what would you have me to do now?" "Why, truly," said he, "I would have you to go home and be a better wife to him, and then you will find that he will be a better husband to you."

At another time, when laboring to persuade one to forgive an injury that was done him, he urged this, "Are you not a Christian?" and followed that argument so closely that at last he prevailed.

He was very industrious, and often successful, in persuading people to recede from their right for the sake of peace; and he would for that purpose tell them Luther's story of the two goats that met upon a narrow bridge over a deep water: they could not go back, they durst not fight, but after a parley one of them lay down and let the other go over him, and no harm was done. And he would add, "The moral is easy. Be content thy person be trod upon, for peace' sake—thy *person*, I say, not thy *conscience*." He would likewise relate sometimes a remarkable story, worthy to be here inserted, concerning a good friend of his, Mr. T. Yates of Whitchurch, who in his youth was greatly wronged by an unjust uncle. Being an orphan, his portion, which was £200, was put into the hands of that uncle, who when he grew up shuffled with him, and would give him but £40 instead of his £200, and he had no way of recovering his right but by law; but before he would engage in that he was willing to advise with his minister, who was the famous Dr. Twiss of Newbury, the Prolocutor of the Assembly of Divines. The counsel which the doctor gave him, all things considered, was, for peace' sake and for the preventing of sin and snares and trouble, to take the £40 rather than contend; "and, Thomas," said the doctor, "if thou doest so, assure thyself that God will make it up to thee and thine some other

way, and they that defraud thee will be the losers by it at last." This advice he followed, and it pleased God so to bless that little with which he began the world, that when he died in a good old age, he left his son possessed of some hundreds a year, and he that wronged him fell into decay.

Many very pious, worthy families in the country would say of Mr. Henry, that they had no friend like-minded who naturally cared for their state and affectionately sympathized with them, and in whom their hearts could safely trust.

The interests of families generally lay near his heart. Sometimes he would ask the affectionate question, "Are there no families to be wept over?" and answering his own question, would say, "Yes, when there are none in a family, as far as we can judge, spiritually alive. As in Egypt, there was not a house in which there was not one dead, so there are many families in which not one is alive. We weep over the body from which the soul is departed, and why not over the soul from which God is departed? There are families too in which God is not worshipped; and are not those to be wept over? There are families where worldliness prevails, where all are for the wealth of the world, and where there is no care for the soul. There are families where divisions reign, two against three, and three against two; and there the house is on fire—the house is falling. There are families where God's hand hath been by correction, and they have been sensible of it; but the correction being removed, they

are as bad as ever, or worse. These are to be wept over."

He was very charitable to the poor, and was full of almsdeeds which he did, as was said of Tabitha, Acts 9 : 36 ; not which he said he would do, or which he put others on to do, but which he *did himself*, dispersing abroad and giving to the poor, seeking and rejoicing in opportunities of that kind. And whenever he gave alms for the body, he usually gave with it spiritual alms, some good word of counsel, reproof, instruction, or comfort, as there was occasion; and in accommodating these to the persons to whom he spoke, he had a very great dexterity.

He was very ready to lend money freely to any of his poor neighbors that had occasion to borrow; and would sometimes say, that in many cases there was more charity in lending than in giving, because it obliged the borrower both to honesty and industry. When one of his neighbors to whom he had lent money failed, so that he was never likely to receive any of it back again, he writes thus upon it: "Notwithstanding this, yet still I judge it my duty to lend, nothing despairing, as Dr. Lightfoot reads that passage, Luke 6 : 35. Though what is lent in charity be not repaid, yet it is not lost." When those who had borrowed money of him paid him again, he usually gave them back some part to encourage honesty. He judged the taking of moderate interest for money lawful, where the borrower was in a way of gaining by it; but he would advise his friends rather to dispose of it otherwise if they could.

It must not be forgotten how punctual and exact he was in all his accounts with tenants, workmen, etc., being always careful to keep such things in black and white, which he used to say is the surest way to prevent mistakes, and a man's wronging either himself or his neighbor. Such was his prudence, and such his patience and peaceableness, that all the time he was at Broad Oak, a period of nearly thirty years, he never sued any, nor ever was sued, but was instrumental to prevent many a vexatious lawsuit among his neighbors. He used to say, "There are four rules to be duly observed in going to law: 1. We must not go to law for trifles, as he did who said he would rather spend a hundred pounds in law, than lose a pennyworth of his right. Matt. 5:39–41. 2. We must not be rash and hasty in it, but try all other means possible to compose differences, wherein he that yields most, as Abraham did to Lot, is the better man, and there is nothing lost by it in the end. 1 Cor. 6:1, 2. 3. We must see that it be without malice, or desire of revenge. If the undoing of our brother be the end of our going to law, as it is with many, it is certainly evil, and it results accordingly. 4. It must be with a disposition to peace whenever it may be had, and an ear open to all overtures of that kind."

He was an enemy to austerity of deportment, and much enjoyed the pleasures of social intercourse. "Pest-houses," he would say, "always stand alone, and yet are full of infectious diseases. Solitariness is no infallible argument of sanctity." It was against

the *evils* of society his watchfulness was directed, and these he uniformly endeavored to counteract. Hence, four rules he sometimes gave to be observed in our converse with men, as follows:

"Have communion with few.
Be familiar with one.
Deal justly with all.
Speak evil of none."

He was noted for extraordinary neatness about his house and grounds, which he would often say he could not endure to see like the "field of the slothful, and the vineyard of the man void of understanding." And it was strange how easily one that had been bred up utterly a stranger to such things acquainted himself with, and accommodated himself to the affairs of the country, making it the diversion of his vacant hours to oversee his gardens and fields, when he better understood that well-known epode of Horace, "*Beatus ille qui procul negotiis*,"* than he did when in his youth he made an ingenious translation of it. His care of this kind was an act of charity to poor laborers whom he employed, and it was a good example to his neighbors, as well as for the comfort of his family. His converse likewise with these things was excellently improved for spiritual purposes by occasional meditations, hints of which there are often in his diary, as those who conversed with him had many in discourse. Instances of this in abundance it would be easy to give, like the following:

"March 20, 1661. The garden finished in time

* Happy he who, far from business, etc.

of an eclipse. Lord, lift up upon me the light of thy countenance, and let nothing cloud it toward my soul."

"Hawthorn sets planted, to hedge in the orchard. Lord, be thou a wall of fire round about thy church, and let not the wild boar out of the forest devour thy tender plants."

"A tree cut up by the roots may have the leaves green upon it a great while. So a people, or person, devoted by God to ruin, may yet retain many of their outward comforts for a time, but they are withering. Saul, though rejected, obtained many victories."

"As far as the boughs of a tree spread, so far spread the roots. As much corruption in our actions, so much in our hearts."

He used to say that many of the scripture parables and similitudes are taken from the common actions of this life, in order that when our hands are employed about them our hearts may the more easily pass through them to divine and heavenly things. He would often blame those whose irregular zeal in the profession of religion makes them neglect their worldly business, and let the house drop through—the affairs of which the good man will order with discretion. And he would tell sometimes of a religious woman whose fault it was to neglect the necessary affairs of her household, how she was convinced of her error by means of an intelligent godly neighbor, who came into the house far in the day, and found the good woman in her closet and the house sadly neglected, the children not tended, and the servants

not minded: "What," said he, "is there no fear of God in this house?" which much startled and affected the good woman, who overheard him.

Mr. Henry would often say, "Every thing is beautiful in its season, and it is the wisdom of the prudent so to order the duties of their general callings as Christians, and those of their particular calling in the world, as that these may not clash or interfere with each other." This he would illustrate by a quotation from one of the fathers, who, speaking of the practice of the Christians in primitive times, says, "At supper, we eat and drink as those that must pray before they go to bed. So should we follow our callings all day as those who must pray before they go to bed." And upon this he would advise, "Lay not out the strength of your spirits upon earthly things, but keep it for fellowship with God." He maintained that a Christian ought not to engage himself further in worldly business than so as still to keep himself fit for prayer. And sometimes would exclaim, "After the heart hath been let loose a little in the world, O what a hard matter is it to find itself again."

One little passage from his diary in reference to worldly matters should not be omitted here, because it may be instructive. When he was once desired to be bound for one that had upon a particular occasion been bound for him, he writes, "Solomon saith, 'He that hateth suretyship, is sure;' but he also saith, 'He that hath friends, must show himself friendly.'" But he always cautioned those who became sureties, not

to be bound for any more than they knew themselves able to pay, nor for more than they would be willing to pay if the principal fail.

His house at Broad Oak was situated by the road-side, which, though it had its inconveniences, yet pleased him well, because it gave his friends an opportunity of calling on him the oftener.

He was a lover of good men, and such always met a cordial welcome under his roof; so that he would pleasantly say sometimes, when he had his Christian friends about him, that he had room for twelve of them in his beds, a hundred of them in his barn, and a thousand of them in his heart.

Nor was he unmindful of others; for he spoke of it with pleasure that the situation of his house also gave him an opportunity of being kind to strangers, and such as were any way distressed on the road, to whom he was upon all occasions cheerfully ready to afford relief, fully answering the apostle's character of a bishop, that he must be "of good behavior," and "*given to hospitality*," 1 Tim. 3:2; like Abraham, sitting at his tent door in quest of opportunities to do good. If he met with any poor near his house and gave them alms in money, yet he would bid them go to his door besides, for relief there. Being of an unsuspicious disposition, his compassion and charity were not unfrequently imposed upon; but in such cases he would say in the most favorable sense, "Thou knowest not the heart of a stranger." If any asked his charity, whose representation of their case he did not like, or who he thought did amiss to take

that course, he would first give them alms and then mildly reprove them, and labor to convince them that they were out of the way of duty, and that they could not expect that God should bless them in it; and would not chide them, but reason with them. And as a reason for pursuing this course he would say, that if he should tell them of their faults and not give them alms, the reproof would look only like an excuse to deny his charity, and would be rejected accordingly.

In a word, his greatest care about the things of this world was, how to do good with what he had, and to "devise liberal things;" desiring to make no other accession to his estate, but only that blessing that attends beneficence. He firmly believed that what is given to the poor is lent to the Lord, who will pay it again in kind or kindness; and that religion and piety are undoubtedly the best friends to outward prosperity. And he found it so; for it pleased God abundantly to bless his habitation, and to "make a hedge about him," and about his house, and about all that he had round about. And though he did not delight himself in the abundance of wealth, yet, which is far better, he delighted himself in the abundance of peace. Psalm 37 : 11. All that he had and did observably prospered, so that the country oftentimes took notice of it, and called his family one which the Lord had blessed.

His comforts of this kind were, as he used to pray they might be, oil to the wheels of his obedience, and in the use of these things he served the Lord his

God with joyfulness and gladness of heart, yet still mindful of and grieved for the "affliction of Joseph." He would say sometimes, when he was in the midst of the comforts of this life, "All this, and heaven too! Surely, then, we serve a good Master." Thus did the Lord bless him and make him a blessing; and this "abundant grace, through the thanksgiving of many, redounded to the glory of God."

In the beginning of the year 1667, Mr. Henry removed to Whitchurch, and dwelt there about a year, partly for the benefit of the school there for his children. While there, he buried his eldest son John, when not quite six years old; he was a child of extraordinary promise and forwardness in learning, and of a very amiable disposition. "He was remarkable," his father writes, "for four things:

"Forwardness in learning; having all the three requisites, apprehension, judgment, memory, even beyond his age; and also a great love to it, never seeking, at any time, to stay from school.

"Tenderness of disposition. He was apt to melt into tears at the least shadow of displeasure, though but in a frown.

"Patience under correction; which he had not often, because he did not deserve it; and when he did, his penitence prevented it, if not altogether, yet in the severity of it.

"Love to his brother and sisters. When Matthew sickened first with the measles, of which John died, he went to bed with him of his own accord, sooner than ordinary, and wept over him."

This child, before he was seized with the sickness of which he died, was much affected with some verses which he met with in Mr. White's "Power of Godliness," said to have been found in the pocket of a hopeful young man who died before he was twenty-four years old. Of his own accord, John committed them to memory and would be often repeating them. They were as follows:

"Not twice twelve years full told, a wearied breath,
I have exchanged for a happy death.
Short was my life—the longer is my rest;
God takes them soonest whom he loveth best.

He that is born to-day and dies to-morrow,
Loses some hours of joy, but months of sorrow:
Other diseases often come to grieve us;
Death strikes but once, and that stroke doth relieve us."

Many years after this great bereavement, Mr. Henry said he thought he did apply to himself at that time, but too sensibly, that scripture, Lam. 3:1, "I am the man that hath seen affliction." And he would say to his friends upon such occasions, "Losers think they may have leave to speak; but they must have a care what they say, lest speaking amiss, to God's dishonor, they make work for repentance, and shed tears that must be wept over again." He observed concerning this child, that he had always been very patient under rebukes, "the remembrance of which," he said, "teacheth me now how to bear the rebukes of my heavenly Father." His prayer under this providence was, "Show me, Lord, show me wherefore thou contendest with me; have I over-

boasted, overloved, overprized?" A Lord's day intervening between the death and burial of the child, he says, "I attended on public ordinances, though sad in spirit; like Job, who, after all the evil tidings that were brought him, whereof death of children was the last and heaviest, yet fell down and worshipped." And he would often say upon such occasions, that weeping must not hinder sowing.

Upon the interment of the child, he writes, "My dear child, now mine no longer, was laid in the cold earth, not lost, but soon to be raised again a glorious body; I shall go to him, but he shall not return to me." A few days after, his dear friend Mr. Lawrence, then living in Whitchurch parish, buried a daughter, that was grown up and very hopeful, and gave good evidence of a work of grace wrought upon her soul. "How willing," said he, "may parents be to part with such when the Lord calls; they are not sent *away* from us, but sent *before* us." And he has this further remark: "The Lord hath made his poor servants, that have been often companions in his work, now companions in tribulation, the very same tribulation—me for my sin, him for his trial."

In reference to this affliction, the following passage occurs in his diary, a long time afterwards: "April 12, 1681. This day fourteen years the Lord took my first-born son from me, the beginning of my strength, with a stroke. In the remembrance whereof my heart melted this evening. I begged pardon for the Jonah that raised the storm. I blessed the Lord that hath spared the rest. I begged mercy,

mercy for every one of them; and absolutely and unreservedly devoted and dedicated them, myself, my whole self, estate, interest, life, to the will and service of that God from whom I received all. Father, hallowed be thy name. Thy kingdom come. Thy will be done."

Soon after Mr. Henry's settlement at Broad Oak he took a young scholar into his house, partly to teach his son, and partly to be a companion to himself, to converse with him, and to receive help and instruction from him; and for many years he was seldom without one or another such, who, before their going to the university, or in the intervals of their attendance there, would be in his family, sitting under his shadow. And it was observed, that several young men who had sojourned with him, and were very hopeful and likely to be serviceable to their generation, died soon after their removal from him; as if God had sent them to him to be prepared for another world, before they were called out of this; but none of them died while they were with him.

It was also about the same time that he contracted an intimate friendship with that learned, pious, and judicious gentleman, Mr. Hunt of Boreatton, and with his excellent lady, Frances, daughter of Lord Paget. The acquaintance then begun between Mr. Henry and that worthy family continued to his dying day, about thirty years. One Lord's day in a quarter of a year he commonly spent with them, besides other interviews. And it was a constant source of rejoicing to him to see religion and the power of godliness

uppermost, in such a family as that, when not many mighty, not many noble, are called, and the branches of it "branches of righteousness, the planting of the Lord." Several of the honorable relations of that family contracted a very great respect for him, particularly the next Lord Paget, who was for some time ambassador at the Ottoman court, and Sir Henry Ashurst, who will be frequently mentioned in the subsequent pages.

In the year 1671, Mr. Henry took a journey to London, the object of which does not appear; but it does appear that he was busy about his divine Master's business, preaching the word of life frequently, as he had opportunity. While absent he was overtaken with sickness, and wrote in his diary,

"SEPT. 1. This evening I was ill."

"SEPT. 2. Attempted to keep the annual fast this day, in remembrance of the dreadful fire of London, A. D. 1666; but strength failed: to will was present, but to do was not. Thanks is also to be given for the strange and wonderful rebuilding of it in so short a time; which, but that my eyes saw, I could hardly have believed. I had the sentence of death within myself, and was in some measure willing to die at that time, and in that place, though a stranger, had God seen good; but a reprieve came."

On the 18th of the same month he reached home, and shortly after maintained a day of family thanksgiving, for mercies vouchsafed to himself and his loved ones during his absence.

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This visit to London, and particularly the indisposition which has been mentioned, gave rise to a letter, which, viewed as an illustration of character, is too interesting to be omitted.

"SEPTEMBER 6, 1671.

"MY DEAR HUSBAND—I received your last yesterday, and am grieved to hear of your being ill. The children and family are well, blessed be God, and myself as well as I can be while in fear that you are ill. I have given up all my interest in you to my heavenly Father, and am laboring to be ready for evil tidings, which, if it be, God knows how I shall bear it. I shall expect, between hope and fear, till tomorrow night; and whatever the issue may be, labor to justify God. Yet I hope to hear of your coming, and when it will be, in your next. My dear heart, the Lord be with you and send us a happy meeting; so prayeth your

"Faithful and loving wife,

"CATHARINE HENRY."

Whenever a course of religious lectures was delivered in the country round, Mr. Henry was generally requested to begin them, which was thought no small encouragement to those who were to carry them on; and he was very happy both in the choice and in the management of his subjects at such opportunities, seeking to find out acceptable words.

He once began such a course with a sermon on Heb. 12:15. "I assure you," he said, "and God is my witness, I am not come to preach either sedition

against the peace of the state, or schism against the peace of the church, by persuading you to this or that opinion or party; but as a minister of Christ, that hath received mercy from the Lord to desire to be faithful, my errand is to exhort you to all possible seriousness in the great business of your eternal salvation, according to my text—which if the Lord will make as profitable to you as it is material and of weight in itself, neither you nor I shall have cause to repent our coming hither and our being here to-day, looking diligently lest any man fail of the grace of God. If it were the last sermon I were to preach, I did not know how to take my aim better to do you good."

Another lecture, which was delivered not long after, shall be added more at length. The text was Jeremiah 6 : 16: "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

"The first words, '*Thus saith the Lord*,' should be sufficient to engage attention; for wherever God has a mouth to speak, we should have an ear to hear. Here he looks upon the children of men as a company of travellers out of the way; he calls after them, Come to me; I will put you in a better way. The way is Christ. John 14 : 4, 5, 6.

"The ways of religion, like others, have an entrance—the strait gate. They are hedged in with the commandments of God. They are tracked by others who have gone before, and they have an end—

life and salvation. The way of godliness is the *old* way, and it is the will of God that we should walk in it. It is also a *good* way, and those who walk in it shall find *rest*.

"Many look upon *these* ways to be upstart, and the way of sin to be old. It is true, the way of sin has been of long standing, and in it we all set out; but the way of godliness is older. The devil was not up so soon but God was up before him. Eccles. 7:29.

"There are four remarkable periods of time—two concerning the old world, and two concerning the new; but in both godliness had the start.

"The first period of the old world was when Adam was created. He was made upright, and walked in uprightness. The way of religion was the *first* way. The second period was in Noah's time, sixteen hundred years after. The old world was filthy and vile, and it was drowned; eight persons were saved to be the seed of the new. Then godliness got the ascendency; *Noah walked with God*, so did Abraham, and Isaac, and Jacob.

"The first period of the new world was in the days of the incarnation. Jesus was the great exemplar. There were also his apostles, divers holy men and holy women. Inquire how *they* walked. The second period may be dated at the Reformation. Between the apostles' time and Luther's there was a great apostasy; but God raised him up, and the Spirit was then working. Many were eminent for piety and strict and holy walking. This was the way of

the blessed martyrs in the days of Queen Mary, and of the good old Puritans in the days of Queen Elizabeth and King James, some of whom some of us have known. Oh, walk in their way. Nay, it may be you may be referred to your own old ways—not your first, they were wicked; but ask, What were my ways when first converted? Most Christians have their *first love*, and too many leave it.

"The way of doctrinal faith is a good old way. The Papists ask us in scorn, where our religion was before Luther. We answer, It was where theirs was not, before or since, namely, in the word of God. We must try all doctrines by the Scripture. Those doctrines are likely to be according to truth and not error, which abase man and lift up God.

"The way of divine worship, in all the ordinances, is a good old way. The way of sabbath religion is as old as paradise. Gen. 2:1, 2. Adam kept the Sabbath. The disciples kept the Sabbath, and Christ appeared to them again and again. John 20:19, 26. They remained till midnight praying and preaching. John was 'in the Spirit on the Lord's day.' This was the way of the old Puritans; they were up early on the Sabbath morning, diligent in the ways of God, and went far in denying lawful liberties. Many suffered much against the proclamation for sports on that day. But now there is a new way. Many look upon family worship as an upstart; but it was in Adam's family, in Noah's, in Abraham's, Isaac's, and Jacob's. Abraham catechized his family. Gen. 18:18. In the New Testament we read of the

church in the house, of families walking together hand in hand in heaven's way. As for public worship, 'Then began men to call upon the name of the Lord,' Gen. 4 : 26, that is, publicly; or, then men began to be called by it, to make profession. In the New Testament we read, that they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers. Acts 2 : 42. The old Puritans saw many corruptions in worship, yet they waited upon God in it.

"The way of holiness and close-walking is a good old way; as old as Adam before he fell, as Enoch, as Noah. The primitive Christians so walked, not only in ways of worship, but in all manner of obedience. Heb. 11 : 5. The way to please God is to walk with him.

"The way of heavenly-mindedness and contempt of the world is a good way. The patriarchs lived like pilgrims—here to-day, and gone to-morrow. So the primitive Christians. Acts 4 : 37. How many professors now live otherwise, as if they had a mind to have the world for their portion.

"The way of plainness and simplicity is a good old way. In it Jacob walked, and Nathaniel, and the old Protestants and Puritans.

"The way of peaceableness and patience under the cross, is a good old way. The martyrs prayed for the queen. The old Christians 'took joyfully the spoiling of their goods.' This is according to rule: 'Let every soul be subject to the higher powers.'

"The way of brokenness and tenderness of heart

is a good way, the way of godly sorrow for sin. I have heard an old Christian say, 'I think Christians do not come in at the same door that we did, for we were long under terrors of conscience, sound humiliation, before we tasted joy; but now it is otherwise. I fear, lightly come, lightly go.' This made them more watchful.

"The way of brotherly kindness, and love one to another, is a good old way, the way of unity and unanimity. See how they love one another, was the old remark; but now, See how they hate one another, what strangeness and distance. There is no telling one another's experience, but jealousies and heart-burnings. Acts 2 : 46, 47. The way of love is called the old commandment and the new, 1 John, 2 : 7—old, because from the beginning; new, because a new edition of it, a new example in Christ and the apostles, and a new argument to enforce it.

"Oh, love this old religion; strive to excel one another in good ways. You have a cloud of witnesses. You have Jesus Christ, who was a traveller in this way. Endeavor to make this new bad world like the old good one. There is a promise of a new heaven and a new earth. Be earnest with God to hasten it, and endeavor in your own practice to hasten his coming."

Of a lecture delivered on a special occasion in the neighborhood of Broad Oak, we have the following outline. His text was Job 13 : 26: "For thou writest bitter things against me, and makest me to possess the iniquities of my youth."

"Considering Job as a good man, it may be noted, that even against such God sometimes writes bitter things. Regarding him as an old man, it is observable that youthful sins are sometimes the smart of old age; they are so when God is pleased to make us 'possess' them. Viewing him as an afflicted man, we are taught that times of affliction are times of smart often for forgotten sins. Job was a remarkable instance. He was perfect and upright, one that feared God and eschewed evil; and yet, against him bitter things were written, or as the word is, bitternesses. Many others of God's dear saints and servants have drank, in their several ages and generations, of the same cup, though some deeper than others; and Job as deep as any. God had one Son, and but one, without sin, but none without sufferings. He 'who knew no sin,' was 'a man of sorrows, and acquainted with grief.'

"Against Job, as against others, were written bitter things of affliction. He was afflicted in his estate, in all his family relations, in his servants, in his children, in his wife, and in his body. He endured the bitter things of persecution. His friends sharply and severely censured him; they charged him with the blackest crimes and enormities—called him wicked, a hypocrite, an oppressor. Job 19 : 13. This was the more grievous because they were good men; as for the jeers and scoffs of the multitude, he made nothing of them. To be 'the song of the drunkard' was nothing, but that grave, wise, knowing, religious persons should combine to vilify him was

bitter indeed; especially considering that they were his friends, from whom he expected different treatment. Psalm 55 : 12. When God lets loose our brethren to persecute us, either with hands, or tongues, or both, in our names, liberties, livelihoods, and that without cause, only that we will not say as they say, where our conscience tells us they say amiss, these are bitter things.

"He suffered also the bitterness of desertion. This, by what goes before in the twenty-fourth verse, should seem especially to be meant. Whatever his professed enemies had done against him, or his professed friends had said against him—whatever losses, crosses, calamities, or distempers, had befallen him, if God had appeared as his friend all had been well, the burden would have been light. But for God at the same time to appear as an enemy—to take him by the collar and shake him—to withdraw the light of his countenance, and to leave him in darkness and horror, must have been grievous indeed. This made him cry out, 'Thou writest bitter things against me.' This put a sting into all the rest; the fire was the fire of God. Job 1 : 16.

"The phrase, 'writest bitter things,' intimates deliberation, duration, and determination. The allusion, some think, is to a judge or magistrate, to the king or his secretary, signing an order for the apprehending, arraigning, executing a malefactor. 'Lord, there could nothing have been done against me but by thy warrant, and that thou hast granted; not a verbal order only, but a written warrant under hand and seal

Thou puttest my feet also in the stocks.' Thus God deals with others also of his dearest children.

"And it is not because he hates them, but because he loves them. It is hard to reconcile bitter things with the love of God, but they are reconcilable. Job was greatly beloved, even when he was sitting upon a dunghill; and so it appeared afterwards. The sun broke out from behind a cloud. See chapter 42 : 7, 8, etc. He is called again and again, 'My servant Job.' See Rev. 3 : 19.

"Nor is it to hurt them, but to do them good. This also is hard to be believed, but it is so. Heb. 12 : 10. It is like a bitter recipe under the hand of a skilful physician.

"It is done to purge out their corruptions. That which doeth this is certainly for *good*. Is it not? Doth not thy soul really think so? Is it not the thing thou art praying for and longing for every day? as Paul, Rom. 7 : 24. Now, afflictions, persecutions, desertions, are marvellously useful this way. As aloes and such like purgatives, though bitter, are beneficial to the body, so are these things to the soul. Isa. 27 : 9; 48 : 10. 'I have refined thee; I have chosen thee in the furnace of affliction.' The reference is especially to captivity in Babylon, when very bitter things were written against them; but they were thus cured of their idolatries. See Psa. 119 : 67.

"It is done to purify and brighten their graces. We had never heard of the famous patience of Job, but for the bitter things which were written against him. His tribulations worked patience. The remark

applies to the courage and fortitude of holy Jacob—to the meekness and humility, the constancy and perseverance of David, when Saul persecuted him. These bitter things are like frosts in winter, which, when clothes are laid out all night, whiten them. Dan. 12 : 10.

"It is done by God to imbitter sin, and to make himself sweet to them. Afflictions put us in mind of the past, of the sins of youth. And is not the remembrance bitter? Zech. 12 : 10. They render the present pleasures of sin distasteful; whatever they have been formerly, they are now insipid; and we never know what a friend God is, till we have tried him in adversity. He is a friend to whom we may safely and freely unbosom ourselves in hearty prayer. He is a friend at hand to support us when we cast our burden upon him. Psalm 55 : 22. Then he affords his choicest visits. He is a friend to save and deliver us out of our trials; that he can do, and he doth and will do it. Now this we know, at other times, doctrinally; but in affliction, we know its use and application.

"It is done to imbitter earth, and make heaven sweet. Though the world be that to us which Sodom was to Lot, a place of trouble and temptation and vexation, yet, like him, we are loath to go out of it till it be fired about our ears; then we can say, farewell. Bitter things are to us what wormwood is to the breast, for the weaning of little children. Heaven to an afflicted saint is heaven indeed; it is as the sunshine after a storm. How pleasant is rest

after labor. The blessed angels find not that sweetness which the saints do, because no bitter things were ever written against them.

"We must not therefore think, concerning the 'fiery trial,' personal or public, that may at any time try us, 'as though some strange thing happened.' It is the common road, the highway. We must not thence infer that we are not God's children, or are not beloved of him. Such thoughts are apt to arise. Isa. 49 : 14.

"'But,' say you, 'my afflictions are extraordinary for kind and for continuance.' And were not Jonah's? Was ever any one so afflicted before, to be coffined alive in the belly of a fish in the depths of the sea? And yet he was beloved of God. And were not the Jews' afflictions extraordinary for continuance, when they were seventy years captives in Babylon? Yet they were the Lord's dear people, nay, his *only* people.

"Sometimes the love of God is questioned because persons are *without* affliction, and a conclusion is drawn that they are 'bastards, and not sons.' Alas, what would we have the great God to do? But as we must not make wrong inferences concerning ourselves, so neither must we concerning others; as if, because God is pleased in his providence to write bitter things against them, therefore they are none of his. God hath been a great while writing bitter things against the Protestant churches. How long have they been afflicted, 'tossed with tempests, and not comforted!' Yet certainly he hath mercy in

store. So also against his ministers and people in these three nations, bitter things have been written; though, blessed be his name, not without some mixture. The same is true as to particular persons. Now, when the arrow is fixed in the deer's side, the rest of the herd thrust him from them. But we must not do so. Take heed how ye act at such a time. Times of affliction are critical times. They are called *trials*, because they find what metal we are of.

"Do not you write bitter things against God, while he is writing them against you. Be sure you entertain no hard thoughts of him, of his love, wisdom, faithfulness, or providence. Say, 'All is well that God doeth.' Neither write nor speak bitter things against instruments. Remarkable is that of David concerning Shimei, 2 Sam. 16. Look to the bitter root that is in you, the corrupt nature, that it bring forth no gall, nor wormwood, as at such a time it is apt to do. There should be no murmuring, no repining, no complaining. There is great danger in this respect. When the water is over the fire, it is very apt to send forth its filthy scum.

"Labor to answer the ends before-mentioned. Is love at the bottom, notwithstanding? Then let us love him. Doth he design to do us good? Does he aim, by weaning us from the world and its enjoyments, to win us to himself, and to make us long to be with him? Then let it have that effect. Sanctified afflictions are good promotions, that is, when they further us in sanctification. Believe and pray and wait, and erelong God will arise for deliverance

and salvation. There is no such remedy against inordinate dejections and despondencies, in an afflicted condition, as a lively faith and a lively prayer. Psalm 27 : 13; 42; 43 : 5; James 5 : 13. To bring us on our knees is one end, sometimes, wherefore God afflicts. See 2 Sam. 14 : 29, 30.

"Those of you against whom God writes, at present, sweet things, and not bitter, should be very thankful. His ways towards you in this respect are distinguishing; with some he deals otherwise. Be very faithful; summer-time is fruit-bearing time. While he is doing for you, you should be doing for him, improving opportunities. Be very merciful and pitiful; 'remembering those who are in bonds, as bound with them.' Be very watchful. Expect and prepare for changes.

"Let the whole be applied in the words of the apostle, 'For the time is come, that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?' If God write such bitter things against his Jobs, what will he write against the Cains, Pharaohs, Ahabs, Judases, of the world? Take heed that none of you be such. 2 Cor. 5 : 11."

His heart was wonderfully enlarged in his work at this period; and God remarkably owned him, by giving him many seals to his ministry. In the spring and summer of 1673, he preached at Broad Oak upon the parable of the prodigal son, about forty sermons, in which it pleased the Lord wonderfully to assist and succeed him. Many who got good to their souls by

those sermons, earnestly desired they should be published, and he was almost persuaded; but his modesty proved invincible, and it was never done. In the following year he preached on the several articles of the new covenant, from Heb. 8:10, etc.

On the 3d of March, 1677, being Saturday night, the town of Wem, in Shropshire, about six miles from him, was burnt down. The church, the market-house, and about one hundred and twenty-six dwelling-houses, together with one man, were destroyed by the conflagration in little more than an hour's time, the wind being exceedingly violent. On the occurrence of this calamity, Mr. Henry was very helpful to his friends there, both for their support under, and their improvement of this sad providence.

It was but about half a year before, that a threatening fire had broken out in that town, but did little hurt. Some serious people there presently after celebrated a thanksgiving for their deliverance, in which Mr. Henry imparted to them a spiritual gift, from Zech. 3:2: "Is not this a brand plucked out of the fire?" In the close of that sermon, pressing them, from the consideration of that remarkable deliverance, to personal reformation and amendment of life; that those who had been proud, covetous, passionate, liars, swearers, drunkards, sabbath-breakers, would be so no more; and urging upon them the admonition in Ezra 9:13, 14, he added, "If this providence have not this effect upon you, you may in reason expect another fire; for when God judgeth, he will overcome." And he reminded them of the twenty-sixth

chapter of the book of Leviticus, where it is so often threatened against those who walk contrary to God, that he would "punish them yet seven times more." The remembrance of this could not but be affecting, when, in so short a time after, the whole town was laid in ruins. To improve this catastrophe, he preached to the inhabitants from Hos. 6 : 1 : "Come, let us return unto the Lord, for he hath torn —." And at the return of the year, when the town was in rebuilding, he gave them another very suitable sermon, from Prov. 3 : 33 : "The curse of the Lord is in the house of the wicked ; but he blesseth the habitation of the just." "Though it be rising again," says he in his diary, "out of its ashes, yet the burning of it should not be forgotten, especially not the sin that kindled it." He often prayed for them, that the fire might be a refining fire.

In the course of his ministry at Broad Oak, during the years 1677–79, he preached on the ten commandments, and largely opened, from other texts of Scripture, the duties required, and the sins forbidden, in each commandment. For though none delighted more than he in preaching Christ and gospel-grace, yet he knew that Christ came not to destroy the law and the prophets, but to fulfil ; and that though, through grace, we are not under the law as a covenant, yet we are under it as a rule—"under the law to Christ." He was very large and particular in pressing second-table duties, as essential to Christianity. "We have known those," said he, "that have called preaching on such subjects, 'good moral preaching ;'

but let them call it what they will, I am sure it is necessary, and as much so now as ever." How earnestly would he press upon the people the necessity of righteousness and honesty in their whole conversation. "A good Christian," he used to say, "will be a good husband, and a good father, and a good master, and a good subject, and a good neighbor, and so in other relations." How often would he urge to this purpose, that "it is the will and command of the great God, the character of all the citizens of Zion, the beauty and ornament of our Christian profession, and the surest way to thrive and prosper in the world. Honesty is the best policy. These are things in which the children of this world are competent judges. They that know not what belongs to faith and repentance and prayer, yet know what belongs to the making of an honest bargain; they are also parties concerned, and oftentimes are themselves careful in these things; and therefore those who profess religion should walk very circumspectly, that the name of God and his doctrine be not blasphemed, nor religion wounded through their sides."

How sensible he was of the dislike frequently felt to practical preaching, as well as of the importance of such preaching, appears in the following extract. Having explained, in a course of sermons, the Redeemer's sayings, as recorded in the fifth, sixth, and seventh chapters of Matthew, he pressed, in his last discourse, the importance and the necessity of *doing*, as well as hearing, from the divine assurance that a stormy day is coming shortly, when hearers *only* will

be found fools, and suffer loss; whereas hearers *and doers* will be owned for wise people, and will have the comfort of it. "'What an ado,' some one will object, 'is here about doing, doing!' If I had preached these sermons, I know where, I had certainly been called a legal preacher, if not a Papist, a Jesuit, a preacher of works; and some would have said, 'We will never hear him again.' If to preach on these things *be* legal preaching, then our Lord himself was a legal preacher; for you see they were *his* sayings all along that I took for my text to each sermon. Such a preacher as he was may I be, in my poor measure. I cannot write after a better copy. I cannot tread in better steps. His sayings must be *done*, as well as heard, that we may answer his end in saying them, which was to promote holiness—that we may approve ourselves his true kindred, that God may be glorified—that our profession may be beautified, and that our building may stand. But they must be done *aright*. The tree must be good. All must be done by faith, and in the name of the Lord Jesus, Heb. 11:6; Col. 3:17; with evenness and constancy; with humility and self-denial; in charity, and with perseverance and continuance.

"Do all you do as those who are under a covenant of grace; which, though it requires perfect, yet accepts of sincere obedience. While the hand is doing, let the eye be looking at Jesus Christ, both for assistance and acceptance. This is the life of faith. Be resolved in duty. Look often at the recompense of reward."

Thus he preached, and his constant practice was a comment upon it. When he was discoursing on the ninth commandment, he was more than ordinarily enlarged in the pressing of one thing, namely, "to speak evil of no man," from Titus 3 : 2. He gave it as a rule, "If we can say no good of persons, we must say nothing of them. We must never speak of any one's faults to others, till we have first spoken of them to the offender himself." And he was himself an eminent example in this matter. Some that conversed much with him, said that they never heard him speak evil of any body; nor could he bear to hear any evil spoken of, but often drove away a backbiting tongue with an angry countenance. He used to say, "He that backbites with his tongue wounds four at once: he wounds the good name of his neighbor, which is dearer to him than the apple of his eye; he wounds the name of God, for religion suffers when those who profess it thus backbite each other; he wounds his own soul, brings the guilt of a great sin upon his own soul, which he must certainly answer for; he wounds love in him that hears it, so that the esteem of his brother is lessened." Mr. Henry was known to be as faithful a patron of offenders before others, as he was a faithful reprover of them to themselves.

Whenever he preached of moral duties, he would always have something of Christ in his sermon: either his life, as the great pattern of the duty; or his love, as the great motive of it; or his merit, as making atonement for the neglect of it. Thus, in

pressing moral duties, he observed, "To an acceptable act of obedience, it is necessary that the principle be right, which is a *habit* of true grace in the heart. There must also be a knowledge of, and respect to the will of God, as well as freedom, cheerfulness, and delight in doing it, in opposition to forced obedience. We are not to be dragged to duty as a bear to the stake, but we are to do it voluntarily and pleasantly. There must also be faith in Jesus Christ, both for strength to do, and for acceptance when we have done. And withal, a single eye to God's glory."

In the year 1680, he preached upon the doctrines of faith and repentance from several texts of Scripture. He used to say, that he had been told concerning the famous Mr. Dod, a godly and devoted minister who died in 1645, at the age of 96, that some called him in scorn, "Faith and Repentance," because he insisted so much upon those two themes in all his preaching. "But," said he, "if this is to be vile, I will be yet more vile; for faith and repentance are all in all in Christianity."

That year also, and the year 1681, he preached on the duties of hearing the word, and prayer: of the former, from the parable of the four sorts of ground; of the latter, from the Lord's prayer, in above thirty excellent and elaborate discourses. He looked upon the Lord's prayer as not only a directory or pattern for prayer, but as proper to be used as a form; and accordingly he often used it both in public and in his family. He also subsequently preached on the Old Testament types of Christ, real and personal;

twelve of each; and the principal passages in the history of Christ's last sufferings. He concluded the repetition sermon on the real types, in which he briefly recapitulated the twelve topics, as follows:

"Thus I have endeavored to break these shells, that you may come at the kernel. What have we need of, that is not to be had in *Christ*, the marrow of all these bones? In him we have an ark against a deluge, a ram to be slain for us, a ladder to get to heaven by, a lamb to take away our sins, manna to feed us, water out of the rock to refresh us, a brazen serpent to heal us, purification blood to cleanse us, a scape-goat to carry our sins into a land of forgetfulness, a city of refuge to fly to, a temple to pray in, an altar to sanctify all our gifts. Lo, Christ is all this, and infinitely more, therefore we need to look for no other."

In conducting public worship, he usually read and expounded a chapter in the Old Testament in the morning service, and in the New Testament in the afternoon. He looked upon the public reading of the Scriptures as an ordinance of God, and thought it tended very much to the edification of people by that ordinance, to have what is read expounded to them. The bare reading of the word he used to compare to the throwing of a net into the water; but the expounding of it is like the spreading out of that net, which makes it the more likely to catch fish; especially as he managed it with practical, profitable observations. Some that heard him read a chapter with this thought in their minds when he began, "How will he make

such a chapter as this useful to us?" were surprised with such pertinent, useful instructions, as they were constrained to own were as much for their edification as any sermon. And commonly, when he had expounded a chapter, he would desire them, when they went home, to read it over, and recollect some of those things that had been spoken to them out of it.

The variety and vivacity of his public services made them exceedingly pleasant to all that joined with him, who never had cause to complain of his being tedious. He used to say, "Every minute of Sabbath time is precious, and none of it to be lost; and that he scarcely thought the Lord's day well spent, if he were not weary in body at night—wearied *with* his work, but not weary *of* it, as he used to distinguish. He would say sometimes to those about him, when he had gone through the duties of a Sabbath, "Well, if this be not the way to heaven, I do not know what is." In pressing people to number their days, he would especially exhort them to number their Sabbath-days, how many they have been, and how ill they have been spent; how few it is likely they may be, that they may be spent better; and to help in the account, he would say, that for every twenty years of our lives, we enjoy above a thousand Sabbaths, which must all be accounted for in the day of reckoning.

As to his constant preaching, it was very substantial and thorough. He used to say he could not starch his preaching, that is, he would not; as knowing, that where the language and expression is stiff

and forced and fine, as they call it, it doth not reach the greatest part of the hearers. When he grew old, he would say, surely he might now take a greater liberty to talk in the pulpit, that is, to speak familiarly to the people; yet to the last he abated not in his preparations, nor ever delivered any thing crude and undigested; much less any thing unbecoming the gravity and seriousness of the work. If his preaching was talking, it was talking to the purpose. His sermons were not commonplace, but even when his subjects were the most plain and trite, yet his management of them was usually peculiar and surprising. He usually kept a method for subjects, and was very seldom above one Sabbath upon a text. And his constant practice was, when he concluded a subject that he had been a good while upon, to spend one Sabbath in a brief rehearsal of the marrow and substance of the previous sermons; which he called clenching the nail, that it might be "as a nail in a sure place." In the latter times of his ministry, he would often contrive the heads of his sermons to begin with the same letter, but he did not at all seem to affect or force it; only if it fell in naturally and easily, he thought it a good help to memory, and of use, especially to the young. And he would say the chief reason why he did it was, because it is frequently observed in the Scripture, particularly in the book of Psalms. And though it be not a fashionable ornament of discourse, if it be a scriptural ornament that is sufficient to recommend it, or at least to justify it against the imputation of childishness.

But the excellency of his sermons lay chiefly in the enlargements, which were always very solid, grave, and judicious; and in expressing and marshalling his heads, he often condescended below his own judgment, to help his hearers' memories. Of some of his subjects, when he had finished them, he made a short summary in rhyme, a verse or two for each Sabbath's work, and gave them out in writing among the young people of his congregation, many of whom wrote them, and learned them, and profited by them. A little before he died, he said he scarcely knew what subject to choose that he had not preached upon already.

He constantly celebrated the solemn ordinance of the Lord's supper in his congregation once a month, and always to a very considerable number of communicants. And his administration of this ordinance was very solemn and affecting.

He was very strict and serious in observing the public fasts appointed by authority, and called them a delight. On such occasions he began at nine o'clock, or shortly after, and never stirred out of the pulpit till about four in the afternoon; spending all that time in praying and expounding, singing and preaching, to the admiration of all that heard him, who were generally more on such days than usual. And he was sometimes observed to be more warm and lively towards the end of the duties of a fast day than at the beginning; as if the spirit were most willing and enlarged, when the flesh was most weak. In all his performances on public fast days he attended

particularly to that which was the proper work of the day, knowing that "every thing is beautiful in its season." His prayers and pleadings with God on those days were especially for national mercies, and the pardon of national sins. How excellently did he order the cause before God, and fill his mouth with arguments, in his full and particular intercessions for the land, for the king, the government, the army, the navy, the church, the French Protestants, etc. He was another Jacob, a wrestler; an Israel, a prince with God.

Before a fast day he would be more than ordinarily inquisitive concerning the state of public affairs, as Nehemiah was, Neh. 1:2; that he might know the better how to order his prayers and preaching; for on such a day he sometimes said, "As good say nothing, as nothing to the purpose." He made it his business on fast days, to show the people their transgressions, and especially "the house of Jacob their sins." "It is most proper," said he, "to preach of Christ on Lord's days, to preach of sin on fast days, and to preach duty on both." He went over the third chapter of the book of the Revelation, in the fast sermons of two years. And another year he preached over the particulars of that charge which is contained in Zeph. 3:2: "She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God." "Hypocrisy in hearers, and flattery in preachers," he would sometimes say, "are bad at any time, but they are especially abominable upon a day of humiliation."

He preached a great many lectures in the country around, some stated, and some occasional; in which labors he was very indefatigable. He has sometimes preached a lecture, rode the same day eight or nine miles and preached another, and the next day two more. To quicken himself to diligence, he would often say, "Our opportunities are passing away, and we must work while it is day, for the night cometh." Once, having very wet and foul weather in which to go to preach a lecture, he said he comforted himself with two scriptures: one was, "Endure hardness as a good soldier of Jesus Christ;" the other, because he exposed and hazarded his health, was, "It was before the Lord." 2 Sam. 6:21. He took all occasions in his lectures abroad, to possess the minds of people with sober and moderate principles, and to stir them up to the serious regard of those things in which they were agreed.

At the monthly lectures which he delivered at home, he preached upon the four last things, death, judgment, heaven, and hell, in many particulars, but commonly selected a new text for every sermon. When he had, in many sermons, finished the first of the four, a person that used to hear him sometimes, inquiring concerning his progress in his subjects, asked him if he had done with death; to which he pleasantly replied, "No, I have not done with him yet. I must have another turn with him, and he will give me a fall; but I hope to have the victory at last."

He would sometimes remove the lectures in the

country from one place to another, for the benefit of those who could not travel. Once, having adjourned a lecture to a new place, he began it with a sermon on Acts 17:6, "Those that have turned the world upside down, are come hither also;" in which he showed how false the charge is as they meant it; for religion does not disturb the peace of families or societies, does not cause any disorder or unquietness. Yet he further showed that in another sense there is a great truth in it, inasmuch as when the gospel comes in power to any soul, it turns the world upside down in that soul, so great is the change it makes there.

All this he did *gratis*, and without being burdensome to any. But few ministers are of ability to do this, and when the power is enjoyed, it is questionable how far, on the whole, it is best to relieve the congregation from the privilege, to say nothing of the duty of affording a due maintenance. Should a minister, by the kindness of Providence, be raised above the need of supply, still the use of it would enlarge his capacity for usefulness, and his successor would be neither prejudiced by a feeling of inferiority nor incumbrance. It should be remembered, that in Mr. Henry's time reasons existed for the course which he and others pursued, which have long since ceased; and before a conclusion is drawn from their example, those reasons are entitled to consideration.

And as Mr. Henry was an excellent preacher himself, so he was an exemplary hearer of the word when others preached, though every way his inferiors;

so reverent, serious, and attentive was he in hearing, and so observant of what was spoken. I have heard him say that he knew one, and I suppose it was as Paul "knew a man in Christ," who could truly say, to the glory of God, that for forty years he had never slept at a sermon. He was diligent also to improve what he heard by meditation, repetition, prayer, and discourse; and he was a very great encourager of young ministers that were humble and serious, though their abilities and performances were but mean. He has noted in his diary, as that which affected him, this saying of a godly man, who was one of his hearers: "I find it easier to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should, when I come home."

As to the circumstances of Mr. Henry's family during the last few years of his life, they were somewhat different from what they had been; but the candle of God which had shined upon his tabernacle, continued still to do so. In the years 1687 and 1688, he married all his five children; the three eldest in four months time, in the year 1687, and the other two in a year and a half after. So many swarms, as he used to call them, out of his hive; and all, not only with his full consent, but to his abundant comfort and satisfaction. He would say he thought it the duty of parents to study to oblige their children in that affair. And though never could children be more easy and at rest in a father's house than his were, yet he would sometimes say concerning them,

as Naomi to Ruth, "Shall I not seek rest for thee?" Ruth 3:1. Two counsels he used to give, both to his children and others, in their choice of that relation. One was, "Keep within the bounds of profession, such as one may charitably hope is from a good principle." The other was, "Look at suitableness in age, quality, education, temper, etc." He used to observe, from Gen. 2:18, "I will make him a help meet for him," that where there is not meetness, there will not be much help. And he would commonly say to his children, with reference to that choice, "Please God, and please yourselves, and you shall never displease me;" and greatly blamed those parents who conclude matches for their children without consulting with them.

When the proposal made to his youngest daughter was communicated to him, his sentiments were expressed in the following letter:

"FEBRUARY 17, 1677–78.

"MY DEAR DAUGHTER—Your present affair we can truly say was no less a surprise to us, than it was to you; but we have learned, both from our fixed belief of God's universal providence in every thing, and his particular special providence towards those that fear him, and also from our last year's experience, once and again, of his doing that for us which we looked not for, to cease our wonder, and to apply ourselves as we ought to our duty. We would have you do so likewise; saying, as did Paul the first word that grace spoke in him, 'Lord, what wilt thou have me to do?'

"Your way is, in the first place to 'acknowledge' God, not only in the thing itself, but in all the motions and events of it; and if you do so, he 'will direct' you, that is, guide and bless, and succeed your steps. You are next to admit the person into your converse, as in another case, 1 Tim. 5:2, 'with all purity;' that is, at no unfitting time, in no unfitting place, manner, or other circumstance—which will not be desired, neither ought it to be granted. Your end herein is to be the same with his; your next end, that you may be acquainted with each other's temper and disposition; especially that you may feel the pulse of each other's soul, how it beats towards God, and his works and ways. As the agreement is in *that*, accordingly will be much of the sweetness and comfort of the condition.

"As to the calling, estate, and other things of that kind, I am glad you know, and am more glad you have espoused, Mr. Alleyn's six principles, which are the same in *practice*, and are of as great use and influence, as Mr. Perkins' six principles in *doctrine*, and therefore hold to them. If height and fulness in the world were the things that would make us happy, those who have them would be the happy people; but it is not so. It shall be my endeavor, as far as I can, to inform myself how things are in those matters, that there may be no mistake on either side, and then to do as there shall be cause. You will remember one thing, which you have often heard from me in others' cases, though never in your own, and that is, to keep yourself free from all engagements by promise,

till the time come when it shall be thought proper, by mutual consent, that I contract you; which will be time enough for you to do that. To how many hath the not observing of this rule been a snare!

"We are truly thoughtful for you, you may well believe, but must not be too thoughtful. Unto God we must, and do, commit our way in it, and so must you yours—casting all our care upon him, for he careth for us. We have hitherto found his contrivances best, not ours. I am glad you have so worthy a friend as Mrs. M. K—— to unbosom yourself to, and to help to advise you and pray for you. I told your brother when I thought it would be convenient you should come home. If he has not opportunity of sending you then, we shall soon after, God willing, send for you. Our love and blessing is to him, and our daughter, and to your dear self, having 'confidence in you in all things'—but it is 'through the Lord,' as it is limited in Gal. 5:10—that you will act as I have counselled you.

"Committing you to his protection and guidance, I rest,

"Your loving father,

"PHILIP HENRY."

He never aimed at great things in the world for his children, but sought for them, in the first place, the kingdom of God, and the righteousness thereof. He used to mention sometimes the saying of a pious gentlewoman that had many daughters: "The care of most people is how to get good husbands for their daughters; but my care is to fit my daughters to be

good wives, and then let God provide for them." In this, as in other things, Mr. Henry steered by the principle that "a man's life consisteth not in the abundance of the things which he possesseth." And it pleased God so to order it, that all his children were settled in circumstances very agreeable and comfortable both for life and godliness. He was greatly affected with the goodness of God to him herein, without any forecast or contrivance of his own. "The country," he says in his diary, "takes notice of it; and what then shall I render? Surely this is a token for good."

Speaking of the arrangements for outward comforts, and the eagerness of the affections towards them, he would remark, "God has three hands wherewith he distributes earthly things: A hand of common providence; with this he feeds the ravens, when they cry. A hand of special love; with this he feeds his children who commit their way to him, and put their trust in him. A hand of anger and wrath; with this he gives to those who are impatient: they must and will be rich; they must and will have this, or that. In gifts from men, we look more at the mind of the giver than the value of the gift; so should we in gifts from God. Have I his love with what I have? then I am well enough. If otherwise, it is but a sad portion; as a golden suit with the plague in it."

He would often tell his friends, that those who desire, in the married condition, to live in the favor of God, must enter upon that condition in the fear of God. For it is an ill omen to stumble at the thresh-

old; and an error in the beginning is seldom amended afterwards.

While he lived, he had much comfort in all his children and their yoke-fellows; and somewhat the more, inasmuch as that, by the divine providence, four of the five families which branched out of his were settled in Chester, which was not far from his own residence at Broad Oak.

His youngest daughter was married April 26, 1688, the same day of the year, the same day of the week, and in the same place, that he was married to his dear wife twenty-eight years before; upon which this is his remark: "I cannot desire for them that they should *receive* more from God than we have received, in that relation and condition; but I would desire, and do desire that they may *do* more for God in it than we have done."

His usual compliment to his newly married friends was, "Others wish you all happiness; I wish you all holiness, and then there is no doubt but you will have all happiness."

When the marriage of the last of his daughters was about to be concluded on, he thus writes: "But is Joseph gone, and Simeon gone, and must Benjamin go also? We will not say that all these things are against us, but for us. If we must be in this merciful way bereaved of our children, let us be bereaved; and God turn it for good to them; as we know he will, if they love and fear his name." And when, sometime after she was married, he parted with her, that she might go to the house of her husband, he

thus writes: "We have sent her away, not as Laban said he would have sent his daughters away, with mirth and with songs, with tabret and with harp, but with prayers and tears and hearty good wishes. And now we are alone again, as we were in our beginning. God be better to us than twenty children." Upon the same occasion he also wrote to a dear relation, "We are now left as we were, one and one, and yet but one one: the Lord, I trust, that has brought us thus far, will enable us to finish well; and then all will be well, and not till then."

On the marriage of his son the Rev. Matthew Henry, he presented to the newly married couple the following paternal counsels:

"Dear pair, whom God hath now of two made one,
Suffer a father's exhortation.
Above all else, see that with joint endeavor,
You set yourselves to serve the Lord together.
You are yoked to work; but for work, *wages* write;
His yoke is easy, and his burden light.
Love much, and oft together pray; but see
You never both together angry be.
If he speak fire, do you with water come;
Is she provoked, be thou in kindness dumb.
Walk low, aim high; all spotless be your life;
You are a minister, and a minister's wife,
And thus, like beacons set upon a hill,
To angels and to men a spectacle.
Your slips will *falls* be called; your falls, each one,
Will be a blemish to religion.
Do good to all, be affable and meek;
Your converse must be preaching all the week.
Your garb and dress must not be vain and gay;
Reckon good works your richest, best array.
Your house must be a Bethel, and your door
Always stand open to relieve the poor.

Call your estate God's, not your own; engrave
Holiness to the Lord on all you have.
Count upon suffering, or you count amiss,
Sufficient to each day its evil is;
All are born once to trouble, but saints twice,
And, as experience shows, good pastors thrice.
But if you suffer with and for your Lord,
You 'll reign with him according to his word."

He often mentioned, as the matter of his great comfort that it was so, and his desire that it might continue so, the love and unity that existed among his children; and that transplanting them into new relations had not lessened that love, but rather increased it; for which he often gave thanks to the God of love. In his last will and testament, he expressed this prayer for his children: "That the Lord would build them up in holiness, and continue them still in brotherly love, as a bundle of arrows which cannot be broken."

When his children were removed from him, he was a daily intercessor at the throne of grace for them, and their families. The burnt-offerings were still offered "according to the number of them all." He used to say, "Surely the children of so many prayers will not come to harm." Their particular circumstances of affliction and danger were sure to be mentioned by him with suitable petitions. The greatest affliction he saw in his family, was the death of his dear daughter-in-law Catharine, the only daughter of Samuel Hardware, Esq.; who, about a year and a half after she was transplanted into his family, to which she was the greatest comfort and ornament

imaginable, died of the small-pox in childbed. This was but a few weeks after Mr. Henry had married the last of his daughters; upon which marriage she had said, "Now we have a full lease; God only knows which life will drop first." In the extremity of her sickness, she comforted herself with this thought: "Well, when I come to heaven, I shall see that I could not have been without this affliction." She had been, for some time before, under some fears as to her spiritual state; but the clouds were through grace dispelled, and she finished her course with joy and a cheerful expectation of the glory to be revealed. When she lay sick, Mr. Henry being in fear not only for her, but also for the rest of his children in Chester, who had none of them passed through that perilous disease, wrote thus to his son on the evening of the Lord's day: "I have just done the public work of this day, wherein, before many scores of witnesses, many of whom, I dare say, are no little concerned for you, I have absolutely, freely, and unreservedly given you all up to the good-will and pleasure of our heavenly Father, waiting what he will do with us; for good I am sure we have received, and shall we not receive evil also?" He preached at Chester, upon occasion of that breach in his family, from Job 10:2, "Show me wherefore thou contendest with me."

When two of his children lay sick, and in perilous circumstances, after he had been wrestling with God in prayer for them, he wrote thus in his diary: "If the Lord will be pleased to grant me my request this time concerning my children, I will not say as the

beggars at our door used to say, 'I 'll never ask any thing of him again;' but on the contrary, he shall hear oftener from me than ever; and I will love God the better, and love prayer the better, as long as I live." He used to say, "Tradesmen take it ill if those that are in their books go to another shop. While we are so much indebted to God for past mercies, we are bound to attend him for further mercies."

As he was an intercessor for his children at the throne of grace, so he was upon all occasions a remembrancer to them, both by word and letter, to quicken them to that which is good. How often did he inculcate this upon them: "Love one another, and the God of love and peace will be with you. Do all you can, while you are together, to help one another to heaven, that you may be together there for ever with the Lord." When the families of his children were in health and peace, the candle of God shining upon their tabernacles, he wrote thus to them: "It was one of Job's comforts in his prosperity, that his children loved one another and feasted together. The same is ours in you, which God continue. But you will not be offended if we pray that you may none of you curse God in your hearts. Remember, the wheel is always in motion, and the spoke that is uppermost will be under; and therefore mix tremblings always with your joy."

He much rejoiced in the visits of his children, and made that, as other things which were the matter of his rejoicing, the matter of his thanksgiving. His usual saying at parting was, "This is not the world

we are to be together in, and it is well it is not; but there is such a world before us." And his usual prayer was, that our next meeting might be either in heaven, or further on in our way towards it.

It was not long after his children were married from him, that his house was filled again with the children of several of his friends, whom he was by much importunity persuaded to take to board with him. All who knew him thought it a thousand pities that such a master of a family should have but a small family, and should not have many to sit down under his shadow. He was at first almost compelled to it by the death of his dear friend and kinsman, Mr. Benyon of Ash, who left his children to his care. Some he took *gratis*, or for a small consideration; and when by reason of the advances of age, he could not go about so much as he had done doing good, he laid out himself to do the more at home. He kept a teacher to attend their studies, and they had the benefit not only of his inspection in these, but which was much more, his family worship, sabbath instructions, catechizing, and daily converse, in which his tongue was as choice silver, and his lips fed many. Nothing but the hope of doing some good to the rising generation, could have prevailed with him to take this trouble upon him. He would often say, "We have a busy house, but there is a rest remaining. We must be doing something in the world while we are in it: but this fashion will not last long; methinks I see it passing away."

Sometimes he had young gentlemen with him who had gone through their course at the university, and

who desired to spend some time in his family before their entrance upon the ministry, that they might have the benefit not only of his public and family instructions, but also of his learned and pious converse, in which he was very free and communicative, as one that was thoroughly furnished unto every good work. The great thing which he used to press upon those who intended to enter the ministry was, to study the Scriptures and make them familiar. *Bonus textuarius est bonus theologus*,* was a maxim of which he frequently reminded them. For this purpose he recommended to them the study of the Hebrew, that they might be able to search the Scriptures in the original. He also advised them to the use of an interleaved Bible, in which to insert such expositions and observations as occur occasionally in sermons or other books, which he would say are more happy and valuable sometimes, than those that are found in the professed commentaries. When some young men desired the happiness of coming into his family, he said, "You come to me as Naaman did to Elisha, expecting that I should do this and the other for you; and alas, I can but say as he did, 'Go, wash in Jordan.' Go, study the Scriptures. I profess to teach no other learning but scripture learning."

* One familiar with the Scriptures is a good theologian.

CHAPTER VI.

SPECIMENS OF HIS CORRESPONDENCE.

Mr. Henry was very free in writing to his friends. "A good letter," he would say, "may perhaps do more good than a good sermon, because the address is more particular, and that which is written remains." His language and expressions in his letters were always pious and heavenly, and seasoned with the salt of grace; and when there was occasion, he would excellently administer counsels, reproofs, or comforts by letter. But he kept no copies of his letters, and therefore only specimens of his correspondence can be presented to the reader, inasmuch as to retrieve his communications from the hands into which they were scattered was impracticable. In penning these epistles, he usually wrote with the warmth of holy affection and zeal; occasionally indulging in a playfulness of expression which served to show how far he was from being gloomy or morose.

The following letter was addressed to two poor persons living in domestic service, and who probably had lived in that capacity in Mr. Henry's family.

To John Beard and Jane Comberbach.

"Broad Oak, March 24, 1674-75.

"Loving Friends—Though the direction on this be only to one of you, yet the letter is intended to you

both. God having in his providence cast your lot to be fellow-servants in the same family, I hope you are, according to your opportunities, mutually helpful to each other in your way to heaven; it is a narrow way, and an up-hill way, but it is the way to life, and few find it, and fewer walk in it. If God hath given you to be of those few, he hath done that for you which should for ever engage your hearts to him, and for which you have great cause to be thankful, and to say with Judas, not Iscariot, 'Lord, how is it?' John 14:22.

"I doubt not but your hands are full of the employments of your particular calling; and it ought to be so, in obedience to the will of God appointing you to it, and that the tempter may find you busy; but it is a good question you should be often putting to yourselves, Where is the mind now? They only are too busy that lose God in their business. If you abide with him, and walk with him, and live to him, doing what you do in his name and fear, and as in his sight, not with eye-service as men-pleasers, but in singleness of heart as to the Lord, you may be assured you are in Jesus Christ accepted of him, and shall as certainly receive the reward of the inheritance as any other in the world; wherefore encourage yourselves and one another with these words. Let the things of the other world be real things, in your account and esteem; see heaven and hell before you, and believe every thought, word, and work *now*, is so much seed sown, that according as it is will be sure to come up again, either in corruption or in life eternal.

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"I know not how it is with you at present as to your liberties for worship, but you had a day of it, and were you diligent? Have you provided meat in summer? Did you gather food in harvest? If aye, bless God? If no, reflect with grief and shame, and make peace, and up yet, and be doing. It is no small measure of guilt that rises from our neglect of opportunities when God puts them as a price into our hand. I am glad to hear that you, Jane, have been in fellowship at the table of the Lord: remember the vows of God that are upon you, and also the covenant of God there sealed with you; the former for your establishment, the latter for your comfort. And I hope that you, John, either have already or will speedily apply yourself to it, considering it is not privilege only—if so, it were another matter—but *duty;* and while you live without it, having opportunity for it, let the pretence be what it will, awe and reverence towards it, sense of your own unworthiness, or whatever else, you live in a sin of omission, and that of a known duty, a great duty, a sweet duty, made so by the command of a dear and dying Redeemer, saying, 'Do this, and do it in remembrance of me.' We commend our love to you both. God everlasting be your sun and shield, father and friend, part and portion. Amen.

"So prays,

"Yours in true affection,

"PHILIP HENRY."

The next letter was also written to a domestic, a young woman who had recently left her parents, probably at Broad Oak, to go to Chester.

To Mary Webb.

"August 1, 1693.

"I send you these few lines to be your remembrancer when you do not see me. You are now come out of the age of childhood; and though when you were a child you thought and spake as a child, and understood as a child, it will be time for you now to 'put away childish things.' You must begin to bethink yourself for what you are come into this world; not to eat and drink and play, but to glorify God, and save your soul. You are by nature a child of wrath, even as others; your understanding dark, your mind carnal, and that carnal mind no better than downright 'enmity against God,' prone to all manner of evil, and backward to all manner of good. Do not you find it so every day, in every thing? Must there not then be a change? Must you not be renewed in the spirit of your mind, born again, passed from death to life? You must, if you will be saved, for none but new creatures are fit for the new Jerusalem.

"And is the good work wrought in you? When? Where? How was it? How long is it since you closed with Christ upon gospel terms, taking him to be yours, giving yourself to him to be his? I do not mean in word and tongue only—I have often heard you so do it—but in deed and truth; in secret, between God and your own soul, where no eye hath seen, nor no ear hath heard; from a due sight and sense of your lost condition without him; as one truly weary of the heavy yoke of sin and Satan, and resolved no longer to draw in it, laying your neck under Christ's

sweet and easy yoke. If you have not done this, do it before you sleep; do it before you proceed any further. Once well done, and it is done for ever. Can you give any good reason why you should not, either as to the thing itself, or as to the speedy doing of it? Can you begin too soon to be Christ's? Is any time yours but the present time? Until *this* be done, you are a child of the devil, and heir of the curse and condemnation. The guilt of all your past sins is upon your score. God is your enemy. But assure yourself, as soon as it is done aright and as it ought to be done, in the very moment in which you repent and believe the gospel, and receive Christ Jesus the Lord to be your Prince and Saviour, you are immediately made a child of God and an heir of heaven; all your past sins are forgiven; your peace is made; all the promises in the Bible are yours, both concerning this life and the other. No evil thing shall befall you; no good thing shall be wanting to you. Is not that a blessed condition? Will it not then grate for ever, that you might so easily have been saved, and would not? And why would you not, but because you would not? 'They that hate me, love death,' says Wisdom. Do you love death, *eternal* death? I hope you do not.

"Your namesake Mary made a wise choice, and pray let it be yours. When she had an opportunity, she laid all other matters aside and sat down at Christ's feet, and heard his word. So do you love your Bible, take your meals out of it every day, besides what you have in common with the family. Be sure you read and hear with application. 'Let

the word of Christ dwell in you richly.' Make a business of praying: though you cannot do it as you would, do it as you can; 'to him that hath shall be given.' Remember it is to a Father, and let it be in the name of Christ, and it shall not be in vain.

"In your place and calling be diligent, humble, and trusty. Take heed of vain companions, either men or women, lest you be ensnared by them. Let your dress be modest, and according to your place, not coveting every fine thing that you see others have, nor desiring to be like them. Learn Peter's good lesson, to be 'clothed with humility;' and to put on 'the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.'

"I have not room to enlarge: if you receive it, and heed it, it is enough; if not, it is too much.

"'The grace of the Lord Jesus Christ be with you. Amen.'

"P. H."

To one who desired his directions how to attain the gift of prayer.

"If you would be able in words and expressions of your own, without the help of a form, to offer up prayers to God, observe these following rules of direction, in the use whereof, by God's blessing, you may in time attain thereunto:

"1. You must be thoroughly convinced that where such a gift is, it is of *great use* to a Christian; both very comfortable and very profitable, and therefore very desirable, and worth your serious endeavors. This must first be, or else all that follows will signify nothing. For it is as the wise man saith, 'Through

desire, a man having separated himself, seeketh and intermeddleth with all wisdom.' Prov. 18 : 1. That is, till we are brought, in some good measure, to desire the end, we shall never in good earnest apply ourselves to the use of means for the obtaining of it. It is a gift that fits a person to be of use to others in the duty of prayer, according as there is occasion, either in a family, or in christian communion. It is also of great advantage to ourselves. For how can any form, though never so exact, be possibly contrived so as to reach all the circumstances of my particular case. And yet it is my duty 'in every thing' to make my 'requests known to God.'

"2. As you should be persuaded of the excellent use of it where it is attained, so also you should believe that where it is not, it *may be attained*, and that without any great difficulty. No doubt but many are discouraged from striving after it, by an opinion they have that it is to no purpose. They think it a thing so far above their abilities, that they may as well sit still and never attempt it. This is of very bad influence, as in other matters of religion, so particularly in this; watch therefore against this suggestion, and conclude that though it may be harder to some than to others, yet it is impossible to none. Nay, this 'wisdom is easy to him that understandeth,' where means are used in the fear of God.

"3. You must rightly understand and consider *who it is* with whom you have to do in prayer, for your encouragement to come to him, though in the midst of many infirmities and imperfections. He is

your Father, your loving, tender-hearted Father, who knoweth your frame, and remembereth you are but dust; who is not extreme to mark what we do amiss in manner and expression, where the heart is upright with him. You may judge a little concerning his love by the disposition that is in you towards your children when they come to ask things needful of you. Believe him to be infinitely more merciful and compassionate than the most merciful and compassionate of fathers and mothers are or can be; especially remembering, that 'we have an advocate with the Father, Jesus Christ the righteous,' who is the great 'high-priest of our profession,' and whom he 'heareth always.'

"4. You must *pray* that you may pray. Beg of God, the 'father of lights,' from whom every good and perfect gift comes, to bestow this gift upon you. We read that one of the disciples came to Jesus Christ upon this errand: 'Lord, teach us to pray;' and he had his request granted at once. Go you to him on the same errand. You may plead the privilege of a child from Gal. 4:6: 'And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.' And the promise also from Zech. 12:10: 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication.' If these two, relationship and a promise, be not sufficient to encourage your faith and hope in addressing God, what is or can be?

"5. It is good, before you address yourself to the duty, to read *a portion of holy Scripture*, which

will be of great use to furnish you both with matter and words for prayer, especially David's psalms and Paul's epistles. The Holy Spirit hath provided for us a treasury, or storehouse, of what is suitable for all occasions; and where both the word and the matter are his own, and of his own framing and inditing, if affections be stirring in us accordingly, we have great reason to believe he will accept of us. In divers places he hath himself put words into our mouths for the purpose: as in Hosea 14:2, 'Take with you words;' Matt. 6:9, 'After this manner, therefore, pray ye;' and often elsewhere.

"6. There must be some acquaintance with *our own hearts*, with our spiritual state and condition, our wants and ways, or else no good will be done in this matter. It is a sense of need, hunger, thirst, cold, nakedness, that supplies the poor beggar at your door with pertinent expressions and arguments. So if we know ourselves and feel our condition, and set God before us as our God, able and ready to help us, words will easily follow, wherewith to offer up our desires to Him who understands the language even of sighs and tears and 'groanings which cannot be uttered.' Rom. 8:26.

"7. It is of use in stated prayer ordinarily to observe *a method*, according to the several parts of prayer, which are these four:

"*Invocation*, or *adoration*, which is the giving of due titles to God in our addresses to him, and therein ascribing to him 'the glory due unto his name.' With this we are to begin our prayers, both for awakening

a holy awe and dread in our hearts towards him on account of his greatness and majesty, as also to strengthen our faith and hope in him on account of his goodness and mercy.

"*Confession.* Sin is to be confessed in every prayer: original sin as the root, spring-head, and fountain; and actual sin as the fruit and stream proceeding from it. Herein you must not rest in generals, as the most do; but especially when you are in secret before the Lord, you must descend to particulars, opening the whole wound, hiding nothing from him, also aggravating the fault from the circumstances of it, judging and condemning yourself for it in the sight of God. And for your help herein, you must acquaint yourself with the divine law, its precepts and prohibitions, especially their extent and spiritual nature, as the rule, and then bring your own thoughts, words, and actions to it daily, to be tried by it.

"*Petition* for such good things as God hath promised and you have need of, both concerning this life and that which is to come. As to the latter, you are to pray for 'mercy to pardon,' and 'grace to help in time of need.' As to the former, for 'bread to eat,' and 'raiment to put on,' and a heart to be therewith contented. You are to pray for others also, the church of God, the land of your nativity, magistrates, ministers, relations, and friends, not forgetting the afflictions of the afflicted.

"*Thanksgiving*, which should have a considerable share in every prayer; for our duty is, 'in every thing to give thanks' for mercies received, public and

personal, which is 'the will of God in Christ Jesus' concerning us.

"This rule of method is not so necessary to be observed in prayer, as in no case to be varied from; but it is certainly very useful and expedient, and a great help to young beginners in that duty.

"8. My advice is, that you would delay no longer, but forthwith apply yourself, in the strength of Jesus Christ, to this sweet and excellent way of praying; and I dare say, in a short time you will find, through the aids and supplies of divine grace, what is at first hard and difficult, will by degrees be easy and delightful. The promise is, 'to him that hath,' that is, that hath and useth what he hath, more 'shall be given.' Though you cannot do what you would, yet fail not to do what you can, wherein the Lord will accept of you, according to his everlasting covenant in Christ Jesus; for 'we are not under the law, but under grace.'"

To a couple related to him, who had recently lost all their children by the small-pox.

"Dear Cousins—This is to you both, whom God hath made one in the conjugal relation, and who are also one in the present affliction, only to signify to you that we do heartily sympathize with you in it. The trial is indeed sharp, and there will be need of all the wisdom and grace you have, and of all the help of friends you can get, both to bear and to improve it aright. You must bear it with silence and submission. 'Surely it is meet to be said unto God, I have borne chastisement.' He is sovereign Lord of

all, and may do with us and ours as pleaseth him. It is not for the clay to quarrel with the potter. It was a mercy you had children, and comfort with them so long; it is a mercy that you have one another; and your children are not lost, but gone before, a little before, whither you yourselves are hastening after. And if a storm be coming, as God grant it be not, it is best with them that first put into the harbor. Your children are taken away from the evil to come, and you must not mourn as they that have no hope. Sensible you cannot but be, but dejected and sullen you must not be; that will but put more bitterness into the cup, and make way for another, perhaps a sharper stroke. You must not think, and I hope you do not, that there cannot be a sharper stroke; for God hath many arrows in his quiver: he can heat the furnace seven times hotter, and again and again seven times hotter, till he hath consumed us; and if he should do so, yet still we must say he hath 'punished us less than our iniquities have deserved.'

"For examples of patience in the like trials, we have two eminent ones in the book of God; those are Job and Aaron. Of the latter it is said, 'He held his peace,' Lev. 10:3; and that which quieted him, was what his brother Moses said to him, 'This is that which the Lord hath said, I will be sanctified;' and if God be sanctified, Aaron is satisfied; if God hath glory from it, Aaron hath nothing to say against it. Of the former it is said that he 'fell down,' but it was to worship; and we are told how he expressed himself: 'The Lord gave,' etc. Job 1:21. He acknow-

ledgeth God in all; and indeed, after all, this is it, my dear cousins, that you must satisfy yourselves with under the sad providence—that the Lord hath done it, and the same will that ordered the thing itself, ordered all the circumstances of it; and who are we that we should dispute with our Maker? 'Let the potsherd strive with the potsherds of the earth, but let not the thing formed say to him that formed it, Why hast thou made me thus?'

"And as for the improvement of this affliction—which I hope both of you earnestly desire, for it is a great loss to lose such a providence, and not to be made better by it—I conceive there are four lessons which it should teach you; and they are good lessons and should be well learned, for the advantage of them is unspeakable.

"It should for ever *imbitter sin to you*. You know what was said to the prophet in 1 Kings, 17 : 18, 'Art thou come to call my sin to remembrance, and to slay my son?' It is sin, sin that is the old kill-friend, the Jonah that hath raised this storm, the Achan that hath troubled your house; then how should you grow in your hatred of it, and endeavors against it, that you may be the death of that which hath been the death of your dear children. I say the death of it, for nothing less will satisfy the true penitent than the death of such a malefactor.

"It should be *a spur to you*, to put you on in heaven's way. It may be, you were growing remiss in duty, beginning to slack your proper pace in religion, and your heavenly Father saw it, and was grieved

at it, and sent this sad providence to be your monitor, to tell you you should remember whence you are fallen, and do your first works, and be more humble and holy and heavenly, self-denying and watchful, abounding always in the work of the Lord. Oh, blessed are they that come out of such a furnace thus refined; they will say hereafter, it was a happy day for them that ever they were put in.

"You must learn by it, as long as you live to keep your *affections in due bounds* towards creature comforts. How hard is it to love and not to overlove; to delight in children or yoke-fellows, and not overdelight. Now, God is a jealous God, and will not give his glory to any other; and our excess this way doth often provoke him to remove that mercy from us, of which we thus make an idol; and our duty is to labor, when he doth so, to get that matter amended, and to rejoice in all our enjoyments with trembling, and as if we rejoiced not.

"It should be a means of drawing your hearts and thoughts more *upwards and homewards.* I mean, your everlasting home. You should be looking oftener now than before into the other world. 'I shall go to him,' saith David, when his little son was gone before. It is yet but a little while ere all the things of time shall be swallowed up in eternity. And the matter is not great whether we or ours die first, while we are all dying: in the midst of life we are in death; 'What manner of persons then ought we to be?' Now our Lord Jesus Christ himself, and God, even our Father, be your support under, and do you good by this dis-

pensation; and give you a name better than that of sons and daughters. We are daily mindful of you at the throne of grace, in our poor measure, and dearly recommended to you,' etc.

To Mr. Robert Bosier, a relation and fellow-student with Mr. Matthew Henry.

"August 28, 1680.

"Dear Cousin—I received yours of August 24; the former part whereof, which was concerning yourself, gave cause for a great deal of joy and thankfulness to our good God, that you are so well pleased in your present circumstances of improvement; and I hope, will be so more and more. I like it well, that you are put upon the exercise of your gifts, which is the ready way to increase and to add to them; for, 'to him that hath, shall be given,' and he shall have more abundantly; and I doubt not, but if you set about it in the strength of divine grace, and not in your own strength, you will find that grace both ready to you and sufficient for you.

"Your Concordance I forbear to send till I hear from you again. Notes upon the Galatians, etc., I have none yet, else you should have them. Strive not to be large, but concise and close and substantial; wherein, while here, you wanted an example. I pray, be careful in a special manner about secret communion; for you know, as that is kept up or falls, accordingly the soul prospers. Do not overtire yourseff with study, especially by candle; fair and softly goes far. Though you do well to bewail your loss of precious time, yet, blessed be God for what you have

redeemed; and though it is true, as things are with you, *now* is your time, if ever, to be busy; yet health and strength must be considered, and nothing done to overdrive.

"The latter part of your letter, which was concerning Matthew, gave us some trouble; yet I thank you that you were so full and particular in it. We have freely yielded him up and our interest in him, as well as we can, to our heavenly Father; and His will be done. I have written to him, as you will see: if he be willing and able, and there be cause, with advice of friends to hasten home; and if he must so leave you, it will be an instance that man purposes, but God disposes.

"Present my dear love and respects to Mr. Doolittle, and to his wife, to whom I am much obliged for their kindness, which I shall ever acknowledge, whatever the event be. Fail not to write as there may be occasion. Here is room only to tell you that we are all remembered to you; and particularly, that I am,

"Your true friend,

"PHILIP HENRY."

"P. S. Concerning Matthew I know not what to say more than I have said. The Lord prepare and fit us for evil tidings. I will not say, our life is bound up in the life of the lad, but much of the comfort of our life is; and yet, Father, thy will be done. Our cisterns may, and will dry up, first or last; but our fountain remains for ever."

To the Rev. Francis Tallents.

"JANUARY 12, 1692–93.

"DEAR SIR, COUSIN, AND BROTHER—You have authorized me more than ever to call you so, since you have superscribed your letter to Mr. Philip Tallents, at Broad Oak. It was no mistake; for my name is Philip, and I am Tallent's; obliged his, adopted his. As to Mr. Hall, I have not yet a conveniency for him, there having been no vacancy made as yet, as I expected. If he will please to come guestwise, for a night or two, he shall be welcome. It may be, the sight of our mean circumstances, when he sees them, will give him enough to prevent inquiring further; for they are really poor and mean.

"We do both of us most affectionately salute you both in our dear Lord. He that told us you talked of letting us see you here together, when the days and ways would permit, did make us really glad. Many thanks to you for your kind entertainment of my last Mercury. The Lord Almighty be your sun and shield. *Amen.* This from,

"Dear cousin and brother,

"Yours to serve you,

"PHILIP HENRY."

To the Rev. Francis Tallents.

"BOREATTON, MAY 14, 264th day,* 1694.

"DEAR AND HONORED BROTHER—I should have

* When Mr. Henry was in the sixty-third year of his age, which is commonly called the grand climacteric, and has been to many the dying year, as it was to his father, he numbered the days of it—as in the date of the above letter, and elsewhere—from birthday to birthday, that is, from August 24, 1693,

answered your last sooner, but wanted opportunity of sending it. I rejoice in the continuance of your mercies, that your bow doth yet abide in strength, and that my dear sister also is spared to you in her usefulness. The Lord's most holy name be blessed and praised for it. I know not when I shall be so happy as to see you at Salop, though I much desire it. I am like a traveller's horse that knows its stages, which if he exceed, he tires, and is the worse for it. Hither, once a quarter, is my utmost limit. I have not been at Chester, though I have many loadstones there, above these thirteen months.

"Once a week, and sometimes twice, I keep my circuit of two miles, or four miles, each Wednesday, by which time I am recovered from my sabbath weariness; and by the time I am recovered from that, the sabbath work returns again, so that I am never not weary. But why do I tell you this? That I may boast what a laborer I am? I am a loiterer, a trifler, a slug. By all my efforts I accomplish nothing. It is that you may know wherein to help me with your prayers. Beg for me, that I may be found faithful; and that, while I preach to others, I myself may not be a castaway. I have some hope, through grace, that I shall not; but the heart is deceitful, the devil is busy, and God is just and holy. Only this I trust to, Christ hath died, yea, rather, is risen again.

to August 24, 1694. And when he concluded it, he thus wrote in his diary: "This day finisheth my commonly dying year, which I have numbered the days of; and should now apply my heart, more than ever, to heavenly wisdom."

"Dear love and service to you both. The Lord himself be your everlasting portion. Amen.

"This from your affectionate obliged brother, friend, servant in our dear Lord,

"PHILIP HENRY."

To the Rev Francis Tallents.

"August 13, 355th day, 1694.

"Dear Cousin and Brother—I came from home on Saturday, not without some hopeful thoughts of seeing you two, and dear Mr. Bryan in his present illness, this day; but the weather and ways are grown suddenly such, that really I dare not venture, for my strength will not bear it; and I dare not tempt God. I am therefore hastening back to my nest; where the young ones are at present such, and so many, that the poor hen, though she can do as much as another, yet cannot manage them without me. If we do any good, it is well; the Lord accept of it in Christ; but, I am sure, it is not without a great deal of care and cumber to ourselves in our declining age. It was a special providence, to gratify dear cousin Benyon, that at first brought us into it; and I wait upon the same providence, in what way the Lord pleases, for there are many ways, to let us fairly out again, that we may not break prison. I pray once more, accept of this true excuse; and give my dear love and respects to good Mr. Bryan, and tell him my heart is with him, and my daily prayers are to God for him. If there be more work to be done, well; he shall recover to do it: if not, better—for him better, whatever it be for others—there is a rest remaining. We serve a good master.

"Dearest love to you both. The eternal God be your refuge; and underneath you be his everlasting arms, living and dying. Amen.

"PHILIP HENRY."

To Thomas Hunt, Esq., of Boreatton, but then in London.

"July 5, 1692.

"Dear Sir—The change of your hand for so much the better, made me altogether uncertain to whom I owed the kindness of the printed paper till your father informed my ignorance, which is now quite removed by your second letter; the tidings wherein, though it be not like the former as to the account it gives of public affairs, yet as to this were very acceptable—that it assures me of the continuance of your personal respect to, and remembrance of unworthy me; and also gives me good ground of hope that you are confirmed more and more in your choice of the good ways of the Lord, the good old ways of religion and godliness, as the ways you resolve to walk in, though but few of your rank and circumstances, yea, very few, do so. And what then? Is it not better to go to heaven with a remnant, than to hell with a multitude? Are diamonds and rubies ever the less precious because they are short in number of the pebble-stones? I am glad to think there is one the more for you, and I hope He that hath begun the good work, the same will perform it unto the day of Jesus Christ.

"What you write of the paralyzing atheism of the town, I am afraid is too true; but what do you think of such a thing as *achristism?* I am sure

Ephesians 2 : 12 mentions both. How many are there that own a God, and worship him, that have no regard to Jesus Christ in doing so; as if we could come to him, and have to do with him, and receive from him, without a mediator! How is he then 'the way?' Hath he not said, 'No man cometh unto the Father but by me?' Is he the way to those that do not walk in him, or an advocate to those that do not employ him? The blessed Paul could say, 'To me to live is Christ,' and if we cannot in some measure say so too, to us to die will not be gain. Dear sir, give me leave, with all the affectionate earnestness I can use, to recommend him to your study and acquaintance, and to entreat you to abound therein more and more; learn him and love him and live him, and, my soul for yours, all will be well. Learn him, for he is a good lesson; love him, for he is a good friend; and live him, for he is a good pattern. Count upon it, you can have no sin pardoned without him; no strength to do your duty without him; no acceptation, when it is done, without him; no communion with God here without him, and no heaven hereafter without him. Is there not good reason, then, why you should make him your all in all, and use him accordingly?

"I have been for some weeks of late a poor prisoner, under pain in an ill-affected limb; which still continues, but, I thank God, with less violence. I am in hopes of creeping to the pulpit again, from which, for three Sabbaths, I have been excluded; if so, it shall be to preach Christ Jesus the Lord, the

Prince of our peace, and the Captain of our salvation, to whose acquaintance I again recommend you, and rest,

"Dear sir,

"Your truly loving friend to serve you,

"PHILIP HENRY."

To Henry Ashurst, Esq., of Lancashire.

"Nov. 3, 1686.

"HONORED SIR—Hoping you are by this time, as you intended, returned to London, to your home and habitation there, I make bold, according to my promise, to salute you in a few lines. In the first place, to be your remembrancer of the vows of God which are upon you, on account of the many mercies of your journey, both in your going out and in your coming in. Was not every step you took hedged about with special providence? Had not the angels charge over you? Did they not pitch their tents where you pitched yours? Did not goodness and mercy follow you, and should it not then be had in thankful remembrance? Where mercy goes before, should not duty follow after?

"Next, sir, I am to acquaint you that I have faithfully disposed of the money you left with me at parting to eight poor praying widows in this neighborhood, as you appointed; and this, among all the rest of your almsdeeds, is had in memorial before God; it is fruit that will abound to your account—bread sent a voyage upon the waters which you and yours will find again after many days, for 'He is faithful that hath promised.' The apostle's prayer shall be mine: 'Now he that ministereth seed to the sower,

both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.' 2 Cor. 9 : 10. Amen.

"Who shoots an arrow, and looks not after it; or knocks at a door, and stays not for an answer? 'I will direct my prayer to thee,' says holy David, Psalm 5 : 3, as an archer his arrow to the mark, and will look up, to see what becomes of it. And again, 'I will hear what God the Lord will speak.' Psalm 85 : 8. And so another prophet, having been at prayer, says, 'I will stand upon my watch-tower.' Hab. 2 : 1. Sometimes our heavenly Father withholds mercies to quicken prayer; grants them to awaken our thankful acknowledgments, or, if denied, to excite penitent reflections, searching and trying, why, and wherefore; for it is never so but there is some cause. Thus the soul and God converse and correspond. We send to him for some mercy wanted. He replies in his providence, either giving, delaying, or denying. We make suitable returns, as there is occasion; and if so, he is never wanting to rejoin, either in kind or kindness, as he sees best.

"With my due and true respects, I take leave, and rest,

"Sir, yours ever obliged,

"To honor and serve you, in our dear Lord,

"PHILIP HENRY."

To the same.

"December 15, 1686.

"Sir—I received yours soon after the date of it; and according to your order therein, I have distrib-

uted other twenty shillings to the same eight poor praying widows in this neighborhood, to whom I gave the former. I did also request them to continue their supplications at the throne of grace on the same particular account which you at first desired, and I believe they have done and do it accordingly; and you may be sure it shall not be in vain, because truth itself hath said it shall not. Isaiah 45:19.

"That is true of prayer which is said of winter, that it rots not in the skies. Though the answer be not always in the thing asked, yet it is in something else as good, or better. Abraham's prayer for Ishmael was heard in Isaac. Sometimes God answers us by strengthening us with strength in our souls. Psalm 138:3. He answered his Son so. Luke 22:42, 43. If the prayer be for the removal of a present burden, and it be not removed, yet if we are enabled with faith and patience to undergo it, the prayer is answered. If for the bestowing of a desired mercy, as that of Moses that he might go over into the promised land, if God say, as he did to him, 'Let it suffice thee,' that is, if he give a contented frame of heart in the want of it, the prayer is answered; as was also that of Paul when he prayed that the thorn in the flesh might pass from him; 'My grace,' said God, 'is sufficient for thee.'

"We have great need of heavenly wisdom—the Lord give it—both to discern and to improve answers to prayer; if we have them not in kind, yet if we have them in kindness, we should be no less thankful. I shall be glad to hear, if God see good, that

your child recovers; but if not, if he sanctify the affliction to him and you, that is, further you in sanctification, do your souls good by it, bear you up under it in a quiet, patient, submissive frame, you will say at last, it was well. So also as to the fitting you with a convenient seat for your family: it were very desirable, if he please, that you should be prospered in it; but if his pleasure be rather to keep you longer in your present circumstances, and withal to give you a heart to improve the same, and to take occasion from the uncertainties and unsettlements of this world, to be so much the more diligent in making sure what may be made sure, a building in heaven not made with hands, you will be no loser thereby, but a gainer.

* * * * * *

"Please to give my most humble service to your good lady and to your virtuous daughter. The Lord fill you with comfort in each other and in all your children; but especially and above all in himself, who is the spring-head and fountain.

"With due respects to your good self, sir, I rest,

"Yours, much obliged,

"To honor and serve you

"PHILIP HENRY."

To the same.

"JANUARY 14, 1686–87.

"SIR—Our last to each other, as it seems, were of the same date, and met upon the road. You begin with a good subject: to have my thoughts of faith and repentance. They are the two hinges upon

which the door of our salvation turns; except we repent and believe the gospel, we cannot possibly be accepted and saved. Paul tells the elders of Ephesus that he had 'kept back nothing that was profitable' unto them, Acts 20:20; and then adds, 'testifying repentance toward God, and faith toward our Lord Jesus Christ;' as if those included all that is profitable.

"But why 'repentance towards God?' Because he is the party wronged and injured by sin, and therefore to him it is fit the penitent acknowledgment should be made. And also because if it be not towards God, it is worth nothing; if we sorrow not with an eye to him, our sorrow is nothing worth. Ezek. 6:9. 'They shall remember me, and loathe themselves.' If our confessions be not before him as the prodigal's, 'Father, I have sinned,' etc.—not as Judas, who told the chief priests what he had done, but did not tell God—and if our forsaking of sin, which is a necessary ingredient of saving repentance, be not for God's sake, and from a true respect to his will and glory, it is not the sorrow, the confession, the forsaking, that accompanies salvation. We are, notwithstanding it, but as 'sounding brass and tinkling cymbals.'

"And therefore this is the main matter in repenting: Is what I do in it done as 'toward God?' Is he in the beginning, in the middle, at the end of it? 'When ye fasted and mourned,' saith he, 'those seventy years, did ye at all fast unto me, even to me?' Zech. 7:5. That there should be fasting and mourning for seventy years together, and not a jot of

it to God, how sad was this! There is repentance in hell, but it is not repentance towards God, and therefore it avails nothing. If the sight and sense we have of sin drive us from God, and we pine away in our iniquities, how should we then live? But if it bring us to God, lay us low, even at his feet, with shame and blushing, then it is right. I say, with shame and blushing, as Ezra: 'O my God, I am ashamed, and blush to lift up my face to thee, my God.' Ezra 9:6. It is that inward blushing of soul that is the color of repentance. 'I abhor myself,' saith Job, 'and repent.'

"Self-abhorrence is always the companion of true repentance, and it flows from a sight of God in his purity and glory. 'Mine eye seeth thee, wherefore I abhor myself.' There is the shame of a thief, when he is taken, Jer. 2:26, the ground whereof is the shameful punishment he is to undergo; and there is the ingenuous shame of a child towards a father, when he hath offended him, and cannot lift up his face with that boldness as before, which is quite another thing. Such was David's repentance, when he cries for washing, purging, cleansing, like one fallen into the dirt; and when he prays, 'Open thou my lips,' like one tongue-tied through guilt. I believe there is no true penitent but what can bear witness to this, where no eye hath seen, but His that sees everywhere, and that daily, more or less, as there is occasion.

"And that is another evidence of true repentance, that it is constant and continual: not like a

land-flood, but like the flowings of a spring; not a single act, but an abiding habit.

"With most affectionate respects, and humble service to your whole good self, beseeching the Lord to remember both you and yours with the favor which he bears unto his people, that you may see the good of his chosen, and rejoice in the gladness of his nation, I rest,

"Sir, yours obliged, to honor and serve you,

"P. H."

To the same.

"March 26, 1687.

"Sir—I had yours from Hampton this week, and rejoice to hear of your good health, which God continue. I shall do as you direct in the distribution of twenty shillings at present to the eight widows, and shall acquaint them with your concern in the young man you mention. God, if it be his will, prevent your fears about it. Uncertainty is written upon all things here below, but there is an unchangeable happiness laid up for us in the other world, and that may be made *sure*. Your acknowledging God in it, as in all your affairs, I cannot but rejoice in, as an evidence of the uprightness of your heart towards him. It is the life and soul of all religion. It is, indeed, to walk with God, and includes as much as any scripture command in so few words, 'In all thy ways acknowledge him.' In every thing thou doest have an eye to him, make his word and will thy rule, his glory thy end; fetch strength from him, expect success from him, and in all events that happen,

which are our 'ways' too, whether they be for us or against us, he is to be acknowledged, that is, adored: if prosperous, with thankfulness; if otherwise, with submission, as did Job: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' This is to set the Lord always before us, to have our 'eyes ever towards' him. Where this is not, we are so far 'without God in the world.'

"As to what you desire concerning your son, I am heartily willing, to my poor power, to serve you in his education here for a while; but I am afraid, by reason of your undeserved overvaluing thoughts of me—wherein you would abate, if you knew me better—lest you promise yourself that from it which will not be. * * * * I have refused several of late, and at present do not know of any undisposed of, that will be meet for him. It were desirable it should be one who is rather a step before than behind him. These are the things at present that offer themselves to my thoughts concerning it, and from mine they come to you, if my son have not already hinted them to you. I suppose it will not be long ere he will be looking homewards, and if so, with his help it will be the better done. Please to weigh it yet further with yourself, and the Lord direct and determine your will by his will, and that shall be my will in the matter.

"Sir, I most heartily thank both you and your good lady, to whom I give my humble service, for your very great kindness and respect to my son; he intimates the deep sense he has of it, and I join with him in the thankful acknowledgment.

"I shall be glad to hear in your next how it is with your younger son, and also the young man you mention. The Lord, I trust, will be gracious. To his mercy, grace, and peace, I recommend you and yours, and beg again that I and mine may be remembered of you, who am,

"Sir, yours, much obliged,

"To honor, love, and serve you,

"P. H."

To the same.

"September 2, 1687.

"Sir—My Sabbath subject was, Acts 11:21, 'The hand of the Lord was with them; and a great number believed and turned unto the Lord.' In this I shall acquaint you, the subject being the same, with the heads of what was then spoken after my plain, country manner. The preachers here were such as had been scattered by persecution after the death of Stephen; which scattering was intended by the devil and wicked men for hurt to the church, but God turned it for good, as he often does, and we ourselves have had experience of it. It was like the scattering of seed, or salt, whereby more were seasoned. It seems, then, that the hand of the Lord may be with us, when the hand of man is against us. Preachers disowned and persecuted by worldly powers, may be owned and blessed in their labors by the God of heaven. The place was Antioch, where these converts were the first that took the honorable and sweet name of Christians. At Antioch, not at Rome. If Christians should own one place more

than another as the mother church of all churches, methinks it should be that rather where they first had their name.

"The preaching was Jesus. They preached the Lord Jesus, and then 'the hand of the Lord was with them.' We are then most likely to have the hand of the Lord with us in our preaching when we preach Jesus: not when we preach ourselves, but when we preach Jesus, and 'ourselves your servants for Jesus' sake.' By the 'hand of the Lord with them,' is meant, the Lord himself, according to his promise, Matt. 28: 20, 'Lo, I am with you.' He assisted them in their preaching, made way for the word into the hearts of those that heard it, gave it an impression there, and this is always all in all. If the hand of the Lord be not with the preachers there will be no believing, no turning, among the people, for faith is 'the gift of God.' 'Unto you it is given to believe.' 'Turn thou me, and I shall be turned.' A 'great number believed.' Sometimes God is pleased to enlarge his hand in the conversion of many by the ministry of the word—not a fish or two, but whole shoals caught in the net of the gospel. Oh, that it might be so at this day. Your love to souls I know will say, Amen.

"To believe has three things in it: 1. Assent to what is spoken as true, either from the evidence of the thing itself, or on account of the veracity of him that speaketh it. 2. Application of it to myself; I must look upon myself as concerned in it, and say, This belongs to me. 3. Answerable affections and

actions according as the thing is that is spoken. Without this, my believing is nothing. Noah believed and feared. Heb. 11:7. The 'devils believe and tremble.' James 2:19. If one tell me the house is falling, and I believe it, I shall fear and run out of it; or that there is a pot of gold hid in such a place, and I may have it for digging for it, if I believe, I shall dig. Now there are, among many others, four great truths revealed in the word of God, the belief whereof, such a belief as hath in it the three things before mentioned, doth always accompany conversion and salvation.

"1. That a sinful condition is a miserable condition. That it is so is certainly true: thou art wretched and miserable under the curse of God, liable to all miseries. But do we believe it, that is, assent to it, and that with application? 'I am the man; sinful, and therefore miserable.' And are we thereupon afraid, brought under a spirit of bondage? And doth that fear set upon serious inquiries, What shall we do to get out of it?' If so, so far is well.

"2. That Jesus Christ is ordained of God to be a 'Prince and Saviour;' that he is able and willing to save, 'to save unto the uttermost.' Do we assent to this, this 'faithful saying,' and do we apply it? 'He is able and willing to save me.' And are we suitably affected therewith? And do we act accordingly? Do we come to him, close with him, accept of him, as he is offered to us in the gospel? If so, we are believers; and if believers, then 'the sons of God,' justified

by that faith, at peace with God, and heirs of heaven. And to that also we must assent, with application, and be affected, and act accordingly; rejoicing always with joy unspeakable, and abounding always in the work of the Lord.

"3. The absolute necessity of a holy heart, and a holy life. That we must be new creatures, or we cannot enter the new Jerusalem—'born again,' or we 'cannot see the kingdom of God;' that we must deny 'all ungodliness and worldly lusts,' and 'live soberly, righteously, and godly,' in this world, if ever we mean to be happy in another world. Do we believe this; that is, assent to it? Is it not plain in the word of God, written there as with a sunbeam, so that he who runs may read? But do we apply it? 'I must be regenerated; if I be not, I shall not be saved. My civility and moral honesty, my profession and outward form of godliness, will not serve my turn; I must put off the old man and put on the new.' And do there follow suitable affections and actions? Do I love the word as a regenerating word? Do I pray for and receive the Spirit as a regenerating Spirit? Do I set myself in the use of all God's appointed means, to the great work of crucifying the flesh, with all the affections and lusts, walking in all the commandments of the Lord blameless? This is believing.

"4. The certainty and reality of future rewards and punishments. That there is another life after this, and that it is to be a life of retribution; that as sure as there is an earth which we tread upon, so sure

there is a hell under it, a place of eternal torment; so sure as there is an outward heaven which our eyes see, so sure there is another heaven beyond it, a fixed state of everlasting blessedness. Are these things so? Certainly they are, for 'the mouth of the Lord hath spoken it.' No room is left for doubting. But will one of these be our place shortly? Certainly it will. I must, I, even I, be ere long either in hell miserable, or in heaven happy. Oh, then, how should I be affected? How should I act? Should I not fear that place of torment, and fly from it; make sure that place of happiness, and rejoice always in the hope of it; having my conversation there, laying up treasure there? This is believing. The same may be said in reference to every other truth of God—precept, promise, threatenings. There are quarter believers and half believers, but the *whole* believer is he that assents, applies, is affected, and acts according to what he says he believes.

"Now the good Lord work this belief in all our hearts, fulfilling in us all 'the good pleasure of his goodness,' and this 'work of faith with power.' Amen."

To the same.

"September 8, 1687.

"Sir—Your continued kind acceptance is still my encouragement to perform this monthly service to you, wishing I could do it better to your soul's advantage and edification. The grace of faith is indeed the grace of all graces: 1. The grace that God hath

most honored in making it, whether as the condition or the instrument, I am sure, the *means* of our justification, reconciliation, acceptation, salvation. Of all graces, faith doth most abase the creature and lift up God: it is a self-emptying and a God-advancing grace, and therefore of all graces God doth most advance and lift up faith; for so is the word that he hath spoken: 'Them that honor me, I will honor.' 2. The grace that of all graces we do live by, for 'the just shall live by faith,' Hab. 2:4; than which, I think there is scarce any one passage in the old Testament more often quoted in the New; and good reason, for it is the marrow of the gospel. We live by faith,

'1. *Spiritually*, as to justification, sanctification, consolation; in which three stands our spiritual life. We are justified by faith, Rom. 5:1; Acts 13:39; justified from the guilt of sin, the curse of the law, and the damnation of hell. In the want of which justification, we are but dead men, that is, under a sentence of death; so that, in that sense, by faith we live—we live by it as we are made just by it; the just by faith shall live. We are sanctified by faith, Acts, 26:18; as by it we receive the Spirit of sanctification, who finds us dead in trespasses and sins as to our spiritual state, and then breathes into us the breath of spiritual life, whereby we become living souls, alive to God through Jesus Christ our Lord. We are comforted by faith, Rom. 15:13; and that comfort is our life, 1 Thess. 3:8. 'Now we live,' that is, now we are comforted, 'if ye stand fast in the Lord.' Faith comforts as it applies the promises, which promises are

our breasts of consolation, at which the believing soul sucks and is satisfied. And there are two of them, one concerning the things of the life that now is, the other concerning the things of that which is to come; for godliness hath both, and hath need of both, in order to comfort, upon one occasion or other, every day. They are also called well-springs of salvation, and, as such, faith is the bucket by which we draw water from those wells. If the well be deep, as good no well as no bucket; so as good no promise as no faith.

"2. As we live spiritually by faith in all these three great concernments of our spiritual life, so we live *our life in the flesh* by the faith of the Son of God, as saith the apostle, Gal. 2:20. He means his life of conversation in the world, for that is the life that he lived then in the flesh. 'We walk by faith, not by sight;' not as glorified saints do in heaven by immediate vision, nor by carnal sight as the men of the world, who look only at the 'things that are seen' with the bodily eyes, but by faith. So that faith is a principle of living quite different from the one and from the other. It is far short of living by heavenly vision, but it is infinitely above and beyond the life of carnal reason which men as men live. In the ordinary actions and affairs of life, 1. It is by faith, and no otherwise, that we set the Lord always before us, and see Him that is invisible. And what influence that hath upon the conversation, to make it what it should be, they can best tell that have tried. 2. It is by faith and no otherwise that we close with the

word of God as our rule and square, by which we regulate and order our conversation. The commandments are to be believed, Psa. 119:66, as well as the promises. 3. It is by faith that we fetch strength from the Lord Jesus for the doing of what we have to do every day in every thing, for without him we can do nothing. 4. It is by faith that we look at the 'recompense of reward,' which makes us lively and cheerful in our obedience, both active and passive; forasmuch as we know our labor shall not be in vain in the Lord. And then for life eternal, as we look at it by faith, so by faith it is that we have title to it: he that believes shall be saved. Whosoever believes 'shall not perish, but have everlasting life.' We 'are all the children of God by faith in Jesus Christ.' And 'if children, then heirs, heirs of God, and joint heirs with Christ, of an inheritance incorruptible, undefiled, and that fadeth not away.'

"If all this be true of faith, and not the one half hath been told you, then there is good reason why it should be called *precious* faith. It closes with a precious Christ, and to them only that believe he is precious. It embraces precious promises, and it saves precious souls. Is Christ our all in all? So, in a sense, is faith our all in all.

"Your son shall be truly welcome here at the time you mention, and I shall think it long till it come. As to the late accession made to your estate, much good may it do you, that is, much good may you do with it, which is the true good of an estate. Lady Warwick would not thank him that would give

her £1,000 a year, and tie her up from doing good with it. I rejoice in the large heart which God hath given you with your large estate, without which heart the estate would be your snare. As to your purposed kindness to me, you will call me unkind if I refuse it; but as to the quantity, let it be as little as you please, for it cannot be too little where so little is deserved, as is by

"Your servant,

"PHILIP HENRY."

To the same

"October 28, 1687.

"Sir—Yet further concerning the grace of faith. Besides that it is that by which we live, as of Christ it is said, *who is our life*, so we may say of faith, in a different sense, it is our life. As Paul says, 'To me to live is Christ;' so we may say, to us to live is to believe. I say, besides this, there are four great things said in Scripture concerning faith, which deserve a particular consideration.

"1. It purifies the heart: 'Purifying their hearts by faith.' Acts 15 : 9. Faith is a heart-purifying grace, elsewhere called, 'purging the conscience from dead works.' Heb. 9 : 14. It is done by the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, meritoriously, and by faith instrumentally. Christ's blood is the water of purification, the true and only water, and faith is as the bunch of hyssop dipped in it, and so purging the conscience; that is, pacifying it in reference to the guilt contracted, quieting the mind as to the pardon and forgiveness

of it before God, which nothing else can do. All the legal purifyings prescribed by the law of Moses availed nothing as to this; it is done by faith only; and therefore the gentiles ought not to be obliged by circumcision to those ceremonial observances, seeing there was another nearer and better way to that blessed end, and that was by believing. We may also, by 'purifying the heart,' understand the work of sanctification, wherein faith is greatly instrumental; but I conceive the other the design of the place.

"2. It 'works by love.' Gal. 5:6. It is a working grace; if it be idle, and work not, it is not genuine faith. And how works it? 'By love.' Love in the full extent and latitude of it; the love of God, and the love of our neighbor, which two are 'the fulfilling of the law;' so that to work by love, is to work by universal obedience, which obedience is worth nothing further than love hath a hand in it, and love stirs not further than faith acts it. He that believes the love of Christ for poor sinners, in dying for them, with particular application to himself, cannot but find his heart constrained thereby, more or less, according as the belief is, to love him again, and out of love to him to keep his commandments. Do we find love cold? It is because faith is weak. Do we love little? Our belief is little. Therefore when a hard duty was enjoined, that of loving and forgiving enemies, 'Lord,' say the disciples, 'increase our faith;' intimating that without more faith it would not be possible. The more strongly and steadfastly we believe that Christ loved us when we were enemies to him, the

more frequently and freely, readily and cheerfully, we shall forgive our brother, who is become an enemy unto us.

"3. It overcomes the world. 'This is the victory that overcometh the world, even our faith,' 1 John, 5:4; where by world, is meant especially, its smiles and frowns: they are both as nothing to us, have no power or prevalency with us, so as to draw or drive us from our Christian course, as long as we keep faith alive and active, either upon the past great things that our great Redeemer hath done and suffered for us, or upon the future invisible realities of the other world, that crown and kingdom which he hath set before us and made over to us.

"4. It quenches all the fiery darts of the wicked, Eph. 6:16; that is, the devil, and all his instruments; all the temptations of what kind soever, wherewith at any time they may assault us, are quenched by faith, lose their hurtful keenness, and wound us not. But then that faith must be not in habit only, but in act and exercise; as a shield not hanging up, but in the hand. O, that to us, then, it might be given always to believe! How much better would it be with us, on this fourfold account, had we more faith.

* * * * "Sir, I received your extraordinary kind token, and return you my most humble, hearty thanks for it. It hath no fault but that it is too good. Last week, another of your praying widows went to rest, a very choice flower in our small garden.

"Most humble service to your whole self, etc.,

"PHILIP HENRY."

To the same.

"November 25, 1687.

"Sir—The nature, excellency, and usefulness of the grace of faith, is the subject concerning which I owe you a further account of my poor thoughts. And O that I, while I am writing, and you also, while you are reading, might each of us find, through the powerful working of the Spirit in us, an increase of that grace, that precious grace: that we may be strong in believing, giving glory to God, and that our consolations may be strong also; for as the faith is weak or strong, so the comfort is.

"Faith is the EYE of the soul, by which we look unto Christ, as the poor stung Israelites did to the brazen serpent lifted up upon the pole, and thereby receive a cure from him. But, as Paul saith in another case, the body is not one member, but many; so faith is not one member, but many. 'If the whole body were an eye, where were the hearing?' 1 Cor. 12: 14, 17. So, if faith were our eye only, and nothing else, what should we do for other instruments of spiritual life and motion? Behold, therefore, how faith, besides being our eye, is our FOOT, by which we come to Christ; an expression often used in Scripture, as in Matt. 11: 28, 'Come unto me,' that is, believe in me. 'Him that cometh unto me,' that is, that believeth in me, 'I will in no wise cast out.' John 6: 37. By unbelief we depart from the living God. Heb. 3: 12. By faith we come to Christ. Heb. 7: 25. And without him there is no coming, for he is the way, the

true and living and only way; all that are out of him, are out of the way.

"Faith is our HAND also, by which we receive him. 'As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name,' John 1:12; where believing is the same with receiving. In the gospel, God offers Him to us freely and graciously, to be our Prince and Saviour, to be 'the Lord our righteousness,' to redeem us from iniquity, and to purify us to himself. When we do heartily, by faith, close with that offer, and accept of him to be ours, he becomes ours: we have union with him, relation to him, and benefit by him. But then there is another act of faith put forth at the same time by another hand, which is the giving act, whereby we give ourselves to him to be his, to love him, and serve him, and live to him. 'O Lord,' saith David, 'I am thy servant; truly I am thy servant.' Psalm 116:16. 'They gave their own selves to the Lord.' 2 Cor. 8:5. Without this our receiving is not right. There is a faith that is one-handed—receives, but gives not; this will not save. They that come to Christ for rest, and receive Christ, must take his yoke upon them, and learn of him.

"It is also the MOUTH of the soul, by which we feed upon him, and are nourished by him. John 6. Except ye eat his flesh, and drink his blood, that is, believe in him, as it is there explained, ye cannot be saved. This above all the rest doth in the most lively manner represent to us what it is to believe. To believe is, when a poor soul, being made sensible of its

lost and undone condition by sin, doth earnestly desire, as they do that are hungry and thirsty, after a Saviour. 'Oh for a righteousness wherein to appear before God. Oh for a pardon for what is past. Oh for grace and strength to do so no more.' And hearing by the report of the gospel, and believing that report, that all this and a great deal more is to be had in Christ, the next request is, 'Oh for that Christ; O that Christ might be mine.' Why, he is thine, man, if thou wilt accept of him. 'Accept of him! Lord, I accept of him.' Then feed upon him; 'his flesh is meat indeed, his blood is drink indeed.' Oh, taste and see that he is gracious. How sweet are his promises. What inward refreshment doth the soul find, by his suffering and dying to redeem and save. How is it thereby strengthened as by bread, and made glad as by wine.

"But we must each of us eat for ourselves, and drink for ourselves. My eating will not refresh another, nor strengthen another; neither will my believing. The just shall live by his faith, his own faith. Other creatures die to make food for our bodies, and to maintain natural life; but then we must take them, and eat them, and digest them; and having done so, they turn into nourishment to us, and so become ours that they and we cannot be parted again. It is so in believing. Christ died to make food for our souls; and not thereby to maintain only, but to give spiritual life, which other food doth not to the body. But then we must take him, and eat him, and digest him—that is, make a particular application of him to our-

selves; and having done so, nothing shall, nothing can separate us from him. Oh that unto us it might be more and more given thus to believe.

"Sir, I thank you most heartily, as for your last great kindness, so for your affectionate inquiry after my poor children. I bless God, they are all yet, both married and unmarried, our comfort and joy. Bless God with me that it is so, and pray that it may be more and more so, especially that my son may be still owned and blessed in his great work. My most humble service to your good lady and dear children, with you. The Mediator's blessing be upon them. Upon the eighth instant, there was a public ordination in the meeting-house at Warrington in your Lancashire; the ordainers six, the ordained six, with solemn fasting and prayer, where much of God was seen.

"PHILIP HENRY."

To the same.

"December 20, 1687.

"Sir—This once more concerning the grace of faith. As it is that by which we live, so it is that by which also we must *die*, if we will die well. There is no dying *well* without it. Heb. 11:13. 'These all died in faith;' meaning Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sarah, spoken of before, who all died well, who all died believing. To die well, is to die safely, comfortably, profitably.

"1. *Safely.* He dies safely, whose spiritual state and condition is good; who is a 'new creature,' 'born again,' reconciled to God; whose sins are for-

given, whose person is justified. Death hath no hurt in it to such an one; it shall be well with him for ever. Now, without believing, there is none of all this. It is faith that justifies; it is faith that sanctifies. There is no adoption, no reconciliation, no acceptation, and consequently no salvation, without it. 'He that believeth not is condemned already;' the law condemns him, though the sentence be not yet actually passed upon him.

"2. *Comfortably.* These two may be, and often are parted. How many die safely who do not die comfortably, whose sun sets under a cloud. And whence is it? They are 'of little faith,' and therefore they doubt, and therefore they are not comforted; they are not filled with joy and peace, for want of believing. Such dying brings an evil report, like that of the evil spies, upon the good ways of the Lord; causes them to be ill thought of, and ill spoken of. If religion will not bear us out, and bear us up at the last cast, in a dying hour, what is it good for? There are degrees of this comfort in dying. All that have it, have it not alike; some have more, some less. There is such a thing as dying triumphantly, which is putting into harbor with full-spread sails; when 'an abundant entrance' is administered unto us into 'the everlasting kingdom.' And it is according as the faith is.

"There are six things, the firm belief whereof will exceedingly promote our comfort in dying:

"That at what time soever, and in what way soever, death comes, it comes by the will and appoint-

ment of our heavenly Father. He cuts no corn of his down till it is fully ripe. Job 5 : 26 ; Rev. 11 : 7.

"That death hath no sting in it to them that are 'in Christ Jesus ;' and therefore, though it may hiss at us, we need not fear it. The brazen serpent had the form of a serpent, which is affrighting, but it hurt none ; it healed the believing looker on it. How doth Paul exult over death and the grave. 1 Cor. 15 : 55, 56.

"That to them that fear the Lord, immediately beyond death is heaven, Luke 16 : 25 ; now, now he is comforted. Phil. 1 : 23. No sooner dissolved, but at once with Christ. Where this is believed, with application, there cannot but be comfort. Were the soul to be no more, or to sleep till the last day, or to go, for nobody knows how long, to a popish purgatory, what comfort could we have in dying ? But if the last moment on earth be the first moment in heaven, how sweet is that.

"That the body will certainly rise again a 'glorious body :' it is sown in weakness and dishonor, and corruption ; it shall be raised in power and glory, incorruptible, even this body. Yours, and mine, now crazed and sickly, hereafter shall be like the glorified body of Jesus Christ, or like the sun shining in its brightness.

"That God will certainly take care of poor disconsolate relations left behind. Psalm 27 : 10 ; Jer. 49 : 11. 'He that feeds the young ravens will not suffer the young Herons to starve,' as godly Mr. Heron said to his wife on his death-bed. This helped to

make Jacob's death comfortable to him, Gen. 48:21; Joseph's, Gen. 50:24.

"That God will certainly accomplish and fulfil, in due time, all the great things that he hath purposed and promised concerning his church and people in the latter days: as, that Babylon shall fall; the Jews and Gentiles shall be brought in; the gospel kingdom more and more advanced; divisions healed. Oh, how have some rejoiced, and even triumphed, in a dying hour, in the firm belief of these things. As Abraham rejoiced to see Christ's day, now past, and died in the faith of it, so may we as to another day of his, which is yet to come, before and besides the last day.

"To die *profitably* is a step beyond dying comfortably; I mean, to die so as to do good to those that are about us in dying—to die so as to convince them of sin and convert them from it: which is to die like Samson, when he slew more Philistines at his death than in all his life before. We die profitably when our natural death is a means of spiritual life to any. Now this will not, cannot be, but in the way of believing. He that doubts, droops, desponds, calls all in question, and dies so as rather to frighten from, than allure to the love of religion and godliness. What need then have we to pray, and pray again, 'Lord, increase our faith,' that we may not only have wherewithal to live while we live, but wherewithal to die also when we die.

"Thus I have written you, sir, a funeral letter; God knows whose, perhaps my own. It is certainly

good to be always ready, seeing we know neither day nor hour.

"Sir, I sent on Friday for your worthy, hopeful son, who came hither safe and well on Saturday. I see him very intent upon improvement in learning, and rejoice that God hath guided you, both now and formerly, to put him into circumstances conducive thereunto. His profiting is much beyond his equals in age, and I hope he doth also, which is the main matter, seriously set his face heavenwards, and means to make religion his business. God keep it always in the imagination of the thoughts of his heart, and establish his way before him.

"My most affectionate respects and service are to your good lady, son, and daughter. God Almighty spare you to them, and them to you, to your mutual comfort and joy. Amen.

"P. H."

To his son, while a student for the ministry.

"August 16, 1680.

"My dear Child—Your letter to me I received, and your mother also hers. In the former, an account of your being busy, at which we were glad; in the latter, of your being not well, and that troubles us; but we are in hope that this night's post will bring us better tidings. However, we desire to acquiesce in the will of God, in whose hand our times are, and at whose disposal are all our ways; who doeth always that which is just and righteous, always that which is best to those who love him.

"I am at Boreatton, where I expected your mother

this morning, as we appointed; but instead of coming herself, she sends Roger with your two letters, and her desire to me to answer them from hence by way of Shrewsbury. They are all well, blessed be God, both there and here. My Lord Paget intended to have gone from hence to-morrow, which hastened me hither a week sooner than I expected, and caused a failure at home yesterday, no chapel-day; but his stay now is till next week.

"I am comforted that you acknowledge God in your illness, and are prepared to receive with patience what he appoints. The two last subjects we were upon when you left Broad Oak—faith and repentance—I hope were made profitable to you. He that truly repents of sin, and truly believes in the Lord Jesus Christ, nothing can come amiss to him: present things are his, things to come are his; life, death; this world and the other world. Though you are at a distance from us you are near to him, who according to his promise is a present help to those that fear him in every time of need. Our poor prayers for you, you may be sure, are not, shall not be wanting, that if the Lord please you may have health to ply the work you came about, that you may serve the will of God in your generation; if otherwise, that you may be satisfied in what he doeth, and so we, by his grace, shall endeavor to be also.

"Commend us to Mr. Doolittle and his wife, whose tender love to you, and care concerning you, we shall always acknowledge with all thankfulness; also to cousin Robert, who I know will help to bear

your burden. The Lord Almighty bless you, my dear child, and cause his face to shine upon you, and send us good news in your next concerning you. Amen. This from

"Your loving father,

"P. H."

To the same.

"May 10, 1685.

"My dear Child—We are all well here, thanks be to God; the divine providence watching about our tabernacle, and compassing us about 'with favor as with a shield.' Our great inquiry is, What shall we render? Alas, our renderings are nothing to our receivings; we are like the barren field, on which much cost is bestowed, but the crop is not accordingly. Our heavenly Father is loading us with his benefits, and we are loading him with our sins, grieving him that comforts us. And how long, how long shall it be so? O that it might be otherwise; that our mercies might be as oil to the wheels, to make us so much the more active and lively in our Master's work, especially considering how it is with our fellow-servants, they empty and we full, they Marah and we Naomi. There may a day come when it may cost dear to be honest, but after all, 'To fear God and keep his commandments, this is the whole duty of man.' I therefore commend it to you, and you to God, who is a shield and buckler to them that fear him.

"We are well, indeed, but in daily expectation of that which we are born and born again to, and

that is trouble in this world; yet rejoicing in hope of the glory of God, which we are reaching after and pressing towards, as we trust you are also. Where you are you see more of the glittering vanities of this world in a day, than we here do in an age; and are you more and more in love with them, or dead and dying to them? I hope, dead and dying to them, for they are poor things, and perish in the using; make many worse that enjoy them, but none better. What is translated 'vexation of spirit,' Eccles. 1:14, may be read, feeding upon wind; compare Hosea 12:1. And can wind satisfy? The Lord preserve and keep you from all evil; the Lord preserve and keep your soul. We both send you our love, and bless you together and apart every day, in the name of the Lord. Amen and Amen.

"I rest, your affectionate father, "P. H."

To the same.

"April 1, 1686.

"My dear Son—It is some short refreshment to friends and relations to see and hear from one another, but it passeth away, and we have here no continuing city, no abiding delights in this world; our rest remains elsewhere. Those we have lose much of their sweetness from the thought of parting with them while we enjoy them, but the happiness to come is eternal—after millions of millions of ages, if we may so speak of eternity, as far from an end as the first moment; and the last of glory will be glory, so some read Prov. 25:27. Keep that in your eye, my dear child, and it will, as much as any thing, dazzle

your eyes to all the fading, deceiving vanities of this lower world, and will be a quickening motive to you to abound always in the work of the Lord, forasmuch as you know your labor shall not be in vain in the Lord. The Lord bless you, who blesseth indeed.

"See that you walk circumspectly, not as the fools, but as the wise; many eyes are upon you, His especially who is all eye. 'Beware, God sees!' Our blessing, with 1 Chron. 28:9.

"Be sincere and humble and choice in your company, always either getting good or doing good, gathering in or laying out. Remember to 'keep thy heart with all diligence,' and above all keepings; for there the fountain is, and if that be well kept and clean the streams will be accordingly.

"The same which is yet the prologue of your letter is of ours also. 'All is well, praise to God.' But he that 'girdeth on the harness,' must not boast as he that 'puts it off.' While the world we live in is under the moon, constant in nothing but inconstancy, and such changes are made in other families, why should we alone promise ourselves immunity from the common lot? There would be no need of faith and patience, which are winter graces, if it should be always summer-time with us. We have three unchangeables to oppose to all other mutabilities, an unchangeable covenant, an unchangeable God, and an unchangeable heaven. And while these three remain the same, yesterday, to day, and for ever, welcome the will of our heavenly Father in all

events that may happen to us; come what will, nothing can come amiss to us.

"Keep the invisible things of the other world always in your eye. He that ventures the loss of an eternal crown and kingdom for a cup or two of puddle-water, such as all earthly pleasures in comparison are, makes a bargain which no less a space than that which is everlasting will be sufficient to bewail and repent of. How much better it is to lay up in store now 'a good foundation for time to come,' and to 'lay hold on eternal life;' doing those works which we would be willing should hereafter follow us, yet still making the blessed Jesus our all in all.

"The further progress you make in your studies, the easier you will find them. It is so with religion, the worst is at first It is like the picture that frowned at first entrance, but afterwards smiles and looks pleasant. They that walk in sinful ways meet with some difficulties at first, which custom conquers, and they become as nothing. It is good accustoming ourselves to that which is good. The more we do, the more we may do in religion. Your acquaintance, I doubt not, increaseth abroad, and your watch must be accordingly; for by that oftentimes, ere we are aware, we are ensnared. 'He that walketh with wise men, shall be wise.'

"The return of spring invites our thanksgiving for the mercy of it. The birds are singing early and late, according to their capacity, the praises of their Creator; but man only, that hath most cause, finds something else to do. It is redeeming love that is

the most admirable love; less than an eternity will not suffice to adore it in. 'Lord, how is it?' 'Lord, what is man?' As the streams lead to the fountain, so should all our mercies lead us to that. Let us still hear to our comfort that you 'walk in the truth,' living above the things of the world as dead to them. The Lord in mercy fit us for his will in the next providence, public and personal, for time is always coming.

"Your improvement is our joy. Be sincere and serious, clothed with humility, abounding always in the work of the Lord, and when you have done all, saying, 'I am an unprofitable servant.' It was the good advice of the moral philosopher, 'In your converse with men, distrust;' but I must add, 'In every thing towards God, believe.' Expect temptation and a snare at every turn, and walk accordingly. We have a good cause, a vanquished enemy, a good ally, an extraordinary pay, for he that overcomes needs not desire to be more happy than the second and third of Revelation speaks him to be. The God of all mercy and grace compass you about always with his 'favor as with a shield.'

"Be careful of your health. Remember the rule, 'Take time by the forelock;' but especially neglect not the main matter. The soul is the man; if that do well, all is well. 'Worship God in the spirit; rejoice in Christ Jesus, and have no confidence in the flesh.' God be gracious unto thee, my son. Redeem time, especially for your soul. Expect trouble in this world, and prepare for it. Expect happiness in

the other world, and walk worthy of it unto all pleasing.

"A good book is a good companion at any time; but especially a good God, who is always ready to hold communion with those that desire and seek communion with him. Keep low and humble in your thoughts and opinion of yourself, but aim high in your desires and expectations, even as high as the kingdom of heaven itself, and resolve to take up with nothing short of it. The Lord guide you in all your ways, and go in and out before you, and preserve you blameless to his heavenly kingdom.

"So prays your loving father,

"P. H."

To the same.

"May 20, 1686.

"My dear Child—I would have you redeem time for hearing the word in season and out of season; your other studies will prosper never the worse, especially if you could return immediately from it to the closet again, without cooling distractions by the way.

"See your need of Christ more and more, and live upon him; no life like it, so sweet, so safe. 'Christ is my all in all.' We cannot be discharged from the guilt of any evil we do, without his merit to satisfy; we cannot move in the performance of any good required, without his Spirit and grace to assist and enable us for it; and when we have done all, that all is nothing without his mediation and intercession to make it acceptable; so that every day, in every thing, he is all in all.

"Though you are at a distance from us now, we rejoice in the good hope we have, through grace, of meeting again in the land of the living, that is, on earth, if God see good; but if not here, yet certainly in heaven, which is the true land of the truly living, and is best of all. The Lord God everlasting be your 'sun and shield' in all your ways. See time hasting away apace towards eternity, and the Judge even at the door, and work accordingly. Wherever you are, alone or in company, be always either doing or getting good, sowing or reaping. As for me, I make no other reckoning, but that the 'time of my departure is at hand,' and what trouble I may meet with before I know not; the will of the Lord be done. One of my chief cares is, that no iniquity of mine may be laid up for you; which God grant, for his mercy's sake, in Christ Jesus. Amen. This from

"Your ever affectionate father,

"P. H."

To his Son, when just ordained to the Christian ministry.

"May 14, 1687.

"Son Matthew—I rejoice in what you heard and saw and felt of God on Monday last, and hope it hath left upon you such impressions as no time, nor any thing else, shall be able to wear out. Remember, 'Assisted by thy strength, O God, I will.'

"As to the manner and circumstances of your return, we cannot order them here, but must leave it to yourself to do as you shall see cause, beseeching the Lord in every thing to make your way plain

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before you; but as to the thing itself, we rejoice in hopes it will not be long now ere we shall see you here, and, I must not say, be filled with your company, for this is not the world that we must be together in. Your dear mother hath no great joy in the thoughts of your closing with them at Chester upon the terms proposed; her reasons are weighty, and in other things have many times swayed with me against my own, and it hath done well. What they are in this matter, you shall hear immediately from herself. As to your Northampton affair, we are no little concerned about it, making mention of it in every prayer to our heavenly Father, who, we have learned, besides a common providence, hath a special hand in such proposals. Prov. 19:14. And we say that if you, of all our children, should miss, it would be a grief of mind. Gen. 26:35.

"Our love and blessing is all here is room for.

"P. H."

To the same.

"Son Matthew—Are you now a minister of Jesus Christ? Hath he counted you faithful, putting you into the ministry? Then be faithful. Out of love to him, feed his lambs. Make it your business, as a workman that needs not to be ashamed, 'rightly dividing the word of truth.'

"It is, in the eye of sense, a bad time to set out in; but in sowing and reaping, clouds and wind must not be heeded. The work is both comfortable and honorable, and the reward rich and sure; and if God be pleased to give opportunity and a heart, though

there may be trouble attending it, it will be easily borne. 'If we suffer with him, we shall also reign with him.' I am, and shall be, according to my duty and promise, earnest at the throne of grace on your behalf, that the Lord will pour out upon you of his Holy Spirit; that what he calls you to, he will fit you for; especially that he would take you off your own foundation, and lay you low in the sense of your own unworthiness, inability, and insufficiency, that you may say with the evangelical prophet, 'Woe is me, I am undone!' and with Jeremiah, 'I am a child;' and with Paul, 'I am nothing.' Where this is not, the main thing is wanting; for God 'resisteth the proud, but giveth grace to the humble.' Now the Lord give you that grace to be humble; and then, according to his promise, he will make you rich in every other grace.

"P. H."

To his Son, when a settled Pastor at Chester.

"July, 1687.

"Son Matthew—I was very much concerned that two such great affairs are at this time met together upon your hand, that of the next Sabbath, and that of the week after. You know which of the two should fill you most, and I hope it will accordingly; and if it do, you may the more comfortably expect a blessing upon the other; for ever since I knew any thing in those matters, I have found it true, that when I have been most careful in doing God's work, God hath been most faithful in doing mine.

"I have not sealed but subscribed a draft of

articles with Mr. Hardware.* We were together yesterday at each place, and upon view found every thing not worse, but rather better than represented. As to a time and place of sealing, I would meet half way on Monday; but Wednesday being the first day appointed at Hanmer, I must needs attend that. If you would not think it too long to defer till the week after, that is, to the 19th instant, I should hope by that time—your next Sabbath work and your Warrington journey, and our engagements here, being all over—there would be much more of clearness and freeness without hurry as to each circumstance; but I must not propose this, or at least not *insist* upon it, lest the heart be made sick; therefore do as you see cause, only in every thing take God along with you, and do all 'in the name of the Lord Jesus.'

"Give my respects to ——, your good friend, whom I hope to call by another name shortly. The Lord bless you both, and first fit you for, and then give you to each other, in much mercy. Amen.

"P. H."

These specimens of Mr. Henry's correspondence shall be closed by grouping together some passages out of his letters to his children, after they were married and had left the parental roof.

To one of his daughters, a little before the birth of her first child, he thus writes, "You have now one kind of burden more than ever you had before, to cast upon God; and if you do so, he will sustain you

* The father of the young lady who was about to be married to the Rev. Matthew Henry.

according to his promise." And again, "You know whom you have trusted, even Him who is true and faithful, and never yet did, nor ever will forsake the soul that seeks him. Though he be almighty and can do every thing, yet this he cannot do, 'he cannot deny himself,' nor be worse than his word. But what is his word? Hath he promised that there shall be always a safe and speedy delivery—that there shall be no Jabez, no Benoni? No; but if there be, he hath promised it shall 'work together for good'—hath promised, if he doth not save *from*, he will save *through*. If he call to you, even through the valley of the shadow of death—and what less is childbearing?—he will be with you; his rod and his staff shall comfort you, and that is well. Therefore your faith must be in those things as the promise is, either so, or so; and which way soever it be, 'God is good, and doeth good.' Therefore, my dear daughter, 'lift up the hands that hang down;' cast your burden upon him, trust also in him, and let your thoughts be established. We are mindful of you in our daily prayers; but you have a better Intercessor than we, who is heard always."

To another daughter in the same circumstances, he thus writes, "Your last letter speaks you in a good frame, which rejoiced my heart that you were *fixed, fixed, waiting upon God;* that your faith was uppermost, above your fears; that you could say, 'Behold the handmaid of the Lord; let him do with me as seemeth good in his eyes.' We are never fitter for a mercy, nor is it more likely to be a mercy

indeed, than when it is thus with us. Now the Lord keep it always in the imagination of the thoughts of your heart. Forget not 1 Tim. 2 : 15."

On occasion of affliction in their families by the sickness or death of children or otherwise, he always wrote some word in season. On one such occasion he wrote, "In the furnace again, but a good Friend sits by; and it is only to take away more of the dross. If less fire would do, we should not have it so much, and so often. O, for faith to trust the Refiner, and to refer all to his will and wisdom, and to wait the issue: I have been young, and now am old, but I never yet saw it in vain to seek God, and to hope in him."

At another time he thus writes, "Tough and knotty blocks must have more and more wedges; our heavenly Father, when he judgeth, will overcome. We hear of the death of dear S. T., and chide ourselves for being so often pleased with his little pretty fashions, lest we offended therein by being too much so. No rival must sit with him in His throne who deserves all our love and joy, and hath too little of it."

At another time, upon the death of another little one, "The dear little one made but a short passage through this to another world, where it is to be for ever a living member of the great body whereof Jesus Christ is the ever-living head; but for which hope, there were cause for sorrow indeed. If He that gives takes, and it is but his own, why should we say, 'What doest thou?'"

At another time, upon a similar occasion, "Our

quiver of children's children is not so full but that God can soon empty it. O for grace at such a time, which will do that which nature cannot! 'The God of all grace supply your need,' and ours, 'according to his riches in glory.' The Lord is still training you up in his good school; and though no affliction for the present be joyous, but grievous, nevertheless afterwards it yields well. Your work is, in every thing to bring your will to the will of God."

To one of his daughters, concerning her little ones, he thus writes: "They are but bubbles. We have many warnings to sit loose. The less we rely upon them in our joys and hopes, the more likely to have them continued to us. Our God is a jealous God, nor will he suffer the creature to usurp his throne in our affections."

Upon the death of a little child but a few days old, he thus writes: "The tidings of the death of your little one were afflicting to us; but the clay must not say to the potter, 'What doest thou?' If He that took be the same that gave, and what he gave and took was his own by our own consent, it becomes us to say, 'Blessed be the name of the Lord.' I hope you have been learning to acknowledge God in all events, and to take all as from his hand, who hath given us to know—I say to *know*, for Paul saith so—that all things do work together—not only shall, but *do*—for our good, that we may be more and more 'partakers of his holiness.'"

Upon the sickness of a dear child, he thus writes to the parents: "You and we are taught to say, 'It is

the Lord.' Upon his will must we wait, and to it must we submit in every thing—not upon *constraint*, but of *choice;* not only because he is the *potter* and we the *clay*, and therefore, in a way of sovereignty, he may do what he pleaseth with us and ours, but because he is our Father, and will do nothing but what shall be for good to us. The more you can be satisfied of this, and the more willing to resign, the more likely to have. 'Be strong therefore in the grace which is in Christ Jesus;' it is given for such a time of need as this. I hope your fears and ours will be prevented, and pray they may; but thanks be to God, we know the worst of it, and that worst hath no harm in it, while the 'better part' is ours and cannot be taken away from us."

To one of his children in affliction he writes, "It is a time of trial with you, according to the will of your and our heavenly Father. Though you see not what he means by it, you shall see. He means you good, and not hurt; he is showing you the vanity of all things under the sun; that your happiness lies not in them, but in himself only; that they and we are passing away, withering flowers; that therefore we may learn to die to them and live above them, placing our hope and happiness in better things, trusting in Him alone who is the Rock of ages, who fails not, neither can fail nor will fail those that fly to him. I pray you, think not a hard thought of him, no, not one hard thought, for he is good and doeth good in all he doeth, and therefore all shall work for good. But then as you 'are called according to his purpose'—blessed be his name for it—so you must *love* him;

and love, you know, thinketh no evil, but puts the best construction upon all that the person loved saith or doeth; and so must you, 'though now for a season, if need be, you are in heaviness.'"

And in another season of affliction, "Your times and the times of yours are in the Lord's good hand, whose will is his wisdom. It is one thing, as we read and observed this morning, out of Ezekiel 22, to be put into a furnace and left there as dross to be consumed, and another thing to be put in as gold or silver, to be melted for use, and to have the refiner sit by. You know whom you have believed; keep your hold of the everlasting covenant. He is faithful that hath promised. We pray for you, and we give thanks for you daily, for the 'cup is mixed;' therefore, 'trust in the Lord for ever,' and 'rejoice in the Lord always; again I say, rejoice.'"

To one of his sons-in-law who was a little engaged in building, he thus writes: "Be sure to take God along with you in this as in all other your affairs; for except he 'build the house, they labor in vain that build it.' Count upon troublesome occurrences in it, and keep the spirit quiet within. And let not God's time nor dues be intrenched upon, and then all will be well."

It was a little before he died that he wrote thus to one of his children: "We rejoice in God's goodness to you, that your illness hath been a rod shaken only, and not laid on. He is good, and doeth good. And should not we love him, and rest in our love to him? He doth in his to us, and 'rejoiceth over us with sing-

ing.' Zeph. 3:17. And have not we much more cause? What loveliness in us? What not in him? I pray let me recommend him to your love. Love him, love him with all the powers of your soul, and out of love, to please him. He is pleased with honest endeavors to please him, though after all in many things we come short; for we are 'not under the law, but under grace.'"

To one of his children recovered from sickness he gives this hint: "Remember, that a new life must be a new life indeed. Reprieves extraordinary call for returns extraordinary."

The last journey that he made to London was in August, 1690. Before he went, he sent this farewell letter to his son at Chester:

"I am going forth this morning towards the great city, not knowing but it may be mount Nebo to me. Therefore I send you this as full of blessings as it can hold, to yourself, my daughter your wife, all the rest of my daughters, their husbands, and all the little ones, together and severally. If I could command the blessings, I would; but I pray to Him that *hath* blessed you, and doth, and I trust will. The Lord bless you and keep you, and lift up the light of his countenance upon you. As you have 'received,' and you, for your part, preached 'Christ Jesus the Lord,' so 'walk in him,' keeping a conscience always void of offence, both towards God and towards all men. Love your mother, and be dutiful to her; and live in love and peace among yourselves; and the God of love and peace, that hath been, will be with you. Amen."

CHAPTER VII.

HIS SICKNESS, DEATH, AND BURIAL.

In the time of his health, Mr. Henry made death very familiar to himself, by frequent and pleasing thoughts and meditations of it; and endeavored to make it so to his friends, by speaking often of it. His letters and discourses had still something or other which spoke his constant expectation of death. Thus did he learn to "die daily." And it is hard to say whether it was more easy to him to speak, or uneasy to his friends to hear him speak of leaving the world. Sometime before his last illness he had a severe attack of disease, which greatly excited the fears of his friends. His excellent wife was then on a visit to Mrs. Savage at Wrenbury Wood. How his own mind was affected by the apparent approach of the last enemy will be seen by the following letter:

"Dear Daughter—This is to you because of yours to me. I am glad to see you so well so quickly, as to be able to write that your right hand hath not forgot its cunning; neither hath mine yet. I had an ill day yesterday, and an ill night after, but ease came in the morning. I have been preaching Christ, the *door* to God, * * * * and hope for strength for the afternoon work, though in some pain, yet less than deserved. Your mother hath sometimes told me she could not endure to see me die, and for that reason I was glad

she was away, for I thought all night there was 'but a step.' Here are many people, and they are come to hear of Christ, and willing I am they should, and that they should learn what I have learned of him. I can cheerfully say, 'Lord, now lettest thou thy servant depart in peace.' God increase your strength, and especially your thankfulness, and write the name *of the child in the book of the living.*

"My dear love to my wife, and to yourself and husband, and all the rest. I am glad that she is acceptable to you, and willing she should be so, while she and you please.

"The Lord everlasting be your portion."

Mr. Henry's constitution was but tender, and yet, by the blessing of God upon his great temperance and care of his diet, and moderate exercise by walking in the air, he did for many years enjoy a good measure of health, which he used to call the sugar that sweetens all temporal mercies; for which therefore we ought to be very thankful, and of which we ought to be very careful.

He had sometimes violent fits of the colic, which were very afflictive during the time of their continuance. Towards the latter end of his life he was distressed sometimes with a pain, which his physician thought might arise from a stone in the kidneys. Once upon the recovery from an ill fit of that pain, he said to one of his friends who asked him how he did, that he hoped, by the grace of God, he should now be able to give one blow more to the devil's kingdom; and often professed he did not desire to live a day longer

than he might do God some service. To another, when he perceived himself recovering, he said, "Well; I thought I had been putting into the harbor; but I find I must to sea again."

He was sometimes suddenly taken with fainting fits, when recovering from which he would say, "Dying is but little more." The expression found in the English Liturgy in the office of the burial of the dead, "In the midst of life we are in death," much pleased him, and he frequently used it.

When the infirmities of age grew upon him, they very little abated his vigor and liveliness in preaching, but he seemed even to renew his youth as the eagles—as those that are planted in the house of the Lord, who still "bring forth fruit in old age;" not so much to show that they are upright, as to show that the Lord is upright. Psalm 92:14, 15. But in his latter years, travelling was very troublesome to him, and he would say as Mr. Dod used to do, that when he thought to "shake himself as at other times," he found his "hair was cut." Judges 16:19, 20. His sense of this led him to preach an occasional sermon not long before he died, on John 21:18, "When thou wast young, thou girdedst thyself," etc. Another occasional sermon he preached when he was old, for his own comfort and the comfort of his aged friends, on Psalm 71:17, 18, "O God, thou hast taught me from my youth," etc. He observed there, "It is a blessed thing to be taught of God from our youth; and those that have been taught of God from their youth, ought to 'declare his wondrous works' all their

days after. And those that have been taught of God from their youth, and have all their days declared his wondrous works, may comfortably expect that when they are old he will not forsake them. Christ is a Master that doth not use to cast off his old servants."

On another occasion he writes, "It was David's prayer, 'O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now also, when I am old and grey-headed, O God, forsake me not.' And we should thus pray. For when God forsakes, it is like as when the soul forsakes the body. There is nothing left but a carcass. It is as when the sun forsakes the earth, which causes night and winter. It is as when the fountain forsakes the cistern, for God alone is the fountain. It is as when the father forsakes the children. It is as when the pilot forsakes the ship; then she is in great danger of rocks and quicksands. It is as when the physician forsakes the patient, which is not till the case is desperate. It is as when the guide forsakes the traveller, and then he is exposed to many dangers."

The following remarks respecting the duties of the aged, drawn up by Mr. Henry in his latter days, will serve still further to illustrate his views in the near prospect of eternity:

"God expects old persons to be very penitent for past sins. Repentance is unravelling our ill-spun thread, going back our missed way, and this, when old, should be our special work; our repentance work is almost done. Some are never merrier than when telling stories of their youthful extravagances. But

this must not be; it is to act them over again. Never think or speak of them without a tear or a sigh, and that towards God. Psa. 25: 7. As you should never think of a friend without a praying thought, so you should never think of sin without repenting. And this should extend to present sins also. The pump of repentance must be kept going continually. It is a rare sight to see old people melt in tears for sin.

"The aged should be strong in faith, giving glory to God. Abraham was so when he was one hundred years old. Rom. 4. Zechariah believed not the angel's message, and he was struck dumb. Luke 1. The whole word of God, particularly concerning Christ the Saviour, is to be believed, and by old people especially. Though others have as many promises, yet *they* have had more experiences. It aggravated Zechariah's unbelief, to have had before him the instance of Abraham, who had a son when old. Be exhorted then, by faith, to close with the Lord Jesus as yours, though with a trembling hand. Close with him for pardon, peace, acceptation. Live by faith in all things, setting the word before you, eyeing unseen things. Be filled with joy in believing, and be not doubting and disquieted.

"They should also be dead to the world. All its riches, honors, and pleasures, are the vainest vanity. Now, to be dead to them is to be weaned from them, to see in them no such beauty, excellency, or desirableness as most persons think there is, and to live accordingly. See 2 Sam. 13: 19–35. It is commonly said that covetousness is one of the reigning sins of

old age. How strange that it should be so; especially considering what they have seen and known, and it may be, *felt*, of the emptiness and uncertainty of riches. They have witnessed how often they make themselves wings. What, and not yet convinced? What, almost at the end of thy journey, and yet loading thyself with thick clay? Hab. 2:6. Think of the time of day. It is almost night, even sunset. And art thou unmindful of the grave? Thy body is bending downwards, let the heart be upwards. Remember, 'covetousness is idolatry.' 'Set your affections on things above.'

"God expects them to be very meek and gentle and patient. Old people are apt to be hasty and angry. But they should put on meekness. Sometimes diseases and infirmities are a cause of frowardness. Old age is often attended with deafness, blindness, lameness; but to quarrel with these is to quarrel with God. They are the fruits of sin. Sometimes the disappointments and disasters which happen in the estate, the family, the relations, children, or perhaps children's children, occasion fretfulness. Remember in all these things to acknowledge God. Psa. 39:9; Lam. 3:29. Only by pride comes frowardness. Old people are apt to think themselves wise, whether they are so or not, and to despise the young. The cure for this is humility. 1 Peter, 5:5. Consider how sinful it is in the sight of God, how much uneasiness it causes relations, and how much hurt it does to yourselves. Moses' meekness prolonged his days, and made him young when he was old.

"The aged should be knowing in the things of God, and communicate what they know. Many old people are shamefully ignorant in the Scriptures—blind spiritually. See Heb. 5:12. Think how often you have read and heard the Scriptures read over; think how many sermons you have heard. What, and all gone? Has nothing remained? How will you answer it? What a shame it was to old Nicodemus not to know what regeneration meant. Bestir yourself to grow in knowledge. Be often speaking to the young. Tell them what you have learned concerning God and Christ, and holiness and sin; what you have seen of the wisdom and righteousness of God in past events. See Psalm 78:1, 2, etc. You should be teachers of good things. Titus 2:2, 3. I have known several who are dead, and do know some in this neighborhood yet alive, aged men, of such competent knowledge, and so well experienced in the things of God, that I could wish they were made ministers, as being more likely to convert and save souls than many youths who can talk Greek and Latin, but have little savor of God upon their hearts. And a reverend prelate in the Church of England has also declared himself of the same mind.

"The aged should redeem as much time as may be, for their souls and the duties of God's worship. All time is our soul's time, principally and ultimately; and it concerns us all to use and improve and redeem it accordingly. But it especially concerns the aged, for they have lost much, and they have little remaining: they know not how little; perhaps less than they are aware of. How busy then should we be in

praying, reading, hearing, meditating, sanctifying Sabbaths, communicating in the Lord's supper. See Luke 2:25, 36, 37. This would be work for your souls—work in which you would have comfort to eternity. Many aged persons have, in a great measure, put off their worldly business to children and grandchildren; they can do little in the fields or in the barn. The more then should be done in the closet, and in the assembly. And let me warn you of one fault, and that is, drowsiness in the duties of God's worship. I know what may be said from bodily infirmities, the spirit willing and the flesh weak; but yet we should strive all we can against it, and grieve that it should be so.

"Old people should be mindful of death and judgment, and careful always to prepare and make ready for it. Two things are to be set in order, the house and the heart. The house, by settling our worldly estate. We shall die none the sooner, but we shall certainly be readier for death.* Isaiah 38:1. The heart, by settling our spiritual estate, that is, making our calling and election sure, repenting of sin, receiving Christ Jesus the Lord, walking in all his commandments blameless. He who has done this, is ready for death. Rom. 8:1. It is delay in doing it that spoils all. Nobody says they will *never* do so; nobody says they will never make their will; but they say, 'Not yet; not till such an affair be settled.'

* One of the three things of which Aristotle repented was, that he had lived one day not having his will made. Stanley's History of Philosophy.

And alas, death comes, and prevents both the one and the other.

"Now, consider what a mercy it is that we have lived to be so old, when so many have been cut off. How many have died, who never saw the sun; and how many thousand suns hast thou seen. How have thy days been multiplied. As many three years as thou hast lived, so many thousand days and upwards have been given to thee. As many twenty years as thou hast lived, so many thousand sabbath-days hast thou enjoyed. And should not this engage us? Lord, thou hast been good to me, in reprieving and sparing and prolonging; and shall I forget thee?

"Consider what an honor he hath put upon us. Old age is a ray or beam of the divine image. God is called the *Ancient of days.* Dan. 7 : 9, 13, 22. As magistrates bear the image of his authority and sovereignty, he says 'they are gods.' So, in a sense, old men are gods. Yea, they are all children of the Eternal. O then make sure of his other image, which is called the image of his Son, and consists in knowledge, righteousness, and true holiness.

"Consider what an encouraging example it will be to others. Our neighbors and relations will take occasion from thence, both to glorify God, and to reverence us. 'The hoary head is a crown of glory, if it be found in the way of righteousness;' otherwise it is a crown of shame. Noah was drunken but once, and then he was mocked. The apostle, exhorting Timothy, says, 'Let no man despise thy youth.' So I would say to you, let no man despise thy *age.* Do

nothing to be despised. Watch against sins that you think you are in no danger of. Be an example of the believers. The young will dress themselves by you, as by their glass.

"Consider how comfortable it will be to yourselves, living and dying. Old age is attended with many evils; but much of their effect is taken off by religion and godliness. 'He that is of a merry heart, hath a continual feast.' A merry heart, that is, a good conscience, bearing testimony to our integrity. 2 Cor. 1:12. This will lighten all our burdens. We shall have the smiles of God's face and favor, and we may boldly entreat for them. Psalm 71:17, 18; Isaiah 46:3, 4; Psalm 23:4.

"Consider what a foundation it lays for a happy eternity. All the good fruit we bring forth now, will be fruit abounding to our account for ever. I say, for ever. Thou thinkest seventy, eighty, ninety years a long time; and so it is. But what then is *eternity?* An ocean without bound or bottom; a circle without beginning or end. Oh, eternity, eternity! How should the thought thereof fill us! To be miserable to eternity! How miserable! To be happy to eternity! What happiness!

"Shall I prevail with you to bring forth fruit in old age? You will not repent of it. 'Your labor' shall not be 'in vain in the Lord.' Not a prayer, a tear, an alms, a good thought, a good word, a good work, shall be in vain.

"In all your fruit-bearing, see your need of Christ. See your need of his grace and strength to enable you.

John 15 : 5. And come to him for it daily. See your need of his merit and righteousness, to make you and your fruit accepted. Eph. 1 : 6. And let his love to you, in suffering and dying, be the prevailing motive in every thing. Phil. 1 : 21 ; 2 Cor. 5 : 14, 15."

For some years before he died, he used to complain of an habitual weariness, contracted, he thought, by his standing to preach, sometimes very uneasily, and in inconvenient places, immediately after riding. He would say, every minister was not cut out for an itinerant; and sometimes the manifest attention and affection of people in hearing, enlarged him both in length and fervency somewhat more than his strength could well bear. It was not many months before he died, that he wrote thus to a dear relation, who inquired solicitously concerning his health, "I am always habitually weary, and expect no other till I lie down in the bed of spices. And blessed be God, so the grave is to all the saints, since He lay in it, who is the 'Rose of Sharon,' and the 'Lily of the valleys.'" When some of his friends persuaded him to spare himself, he would say, "It is time enough to rest when I am in the grave. What were candles made for, but to burn?"

The following is one of the last letters which he wrote to Mrs. Savage. It manifests the enlightened and calm anticipation which he indulged concerning his final change.

"May 28, 1695.

"Dear Daughter—You are loath to part with your sister, but you know this is not the world we

are to be together in; and besides, it is to a father and mother, that are to be but a while, either for her or you to come to. These short partings should mind us of the long one, which will be shortly; but then the meeting again, to be together *for ever*, and *with the Lord*, is very comfortable in the hope, and much more will it be so in the fruition. Two that a while ago were of us, Ann D—— and Susan, are gone before; and as sure as they are gone, we are also going, in the time and order appointed.

"Our dear love and blessing are to all and each. Farewell.

"Your loving father,

"PHILIP HENRY."

It does not appear that he had any particular presages of his death; but there were many instances of his actual gracious expectation of it somewhat more than ordinary, for some time previously. The last visit which he made to his children in Chester was in July, 1695, almost a year before he died, when he spent a Lord's day there, and preached on the last verse of the epistle to Philemon, "The grace of our Lord Jesus Christ be with your spirit." By grace he understood not so much the *good will* of God towards us, as the *good work* of God in us; called the "grace of Christ," both because he is the Author and Finisher of it, and because he is the Pattern and Exemplar of it. Now the choicest gift we can ask of God for our friends is, that this "grace of our Lord Jesus Christ" may be with their spirit. This is the "one thing needful," the "*better part*," "the root of

as to be willing to die when he calls, especially when life is 'labor and sorrow.' But when it is labor and joy, service to his name, and some measure of success and comfort in serving him—when it is to stop a gap, and stem a tide, it is to be rejoiced in; it is heaven upon earth; nay, one would think, by the psalmist's oft-repeated plea, Psalms 6, 30, 88, 115, 118, that it were better than to be in heaven itself. And can that be?"

In a manuscript, showing wherein the happiness of heaven consists, he thus expressed his views: "We shall see God. Matt. 5:8; Job 19:26. This will be a clear sight, 1 Cor. 13:12; 1 John, 3:2; transforming, Psalm 17:15; and satisfying, John 14:8. We shall enjoy the presence of Jesus Christ, John 17:24; Phil. 1:23; and have society with glorified saints, Matt. 8:11. There will be freedom from sin and sorrow, Rev. 7:17. It will be a heavenly Sabbath, Heb. 4:9, which will differ from Sabbaths now: in the exercises to be performed, there will be all praise, no mourning for sin; in the frame of our hearts for the performance, our affections will be raised; in the place, it will be our Father's house; in the continuance, there will be no intermissions, no parting, no night. *Now*, while we are sanctifying the Sabbath, others are profaning it; but *then*, all shall join."

A little before his sickness and death, being summer-time, he had several of his children and his children's children about him at Broad Oak, with whom he was much refreshed and very cheerful;

but ever and anon spoke of the fashion he was in as passing away; and often told them he should be there but a little while to bid them welcome. And he was observed frequently, in prayer, to beg of God that he would make us ready for that which would come certainly, and might come suddenly. On one occasion, when a friend asked him how he did, he answered, "I find the chips fly off apace; the tree will be down shortly."

The last time that he administered the Lord's supper, which was a fortnight before he died, he closed the administration with an allusion to that scripture contained in 1 John, 3:2, saying, "It doth not yet appear what we shall be; not yet, but it will shortly."

The Sabbath but one before his death, being, in the course of his exposition, come to that difficult part of Scripture, the 40th of Ezekiel and the following chapters, he said he would endeavor to explain those prophecies to them, and added, "If I do not do it now, I never shall." And he observed that the only prophetical sermon which our Lord Jesus preached, was but a few days before he died. This many of his hearers not only reflected upon afterwards, but took particular notice of it at the time, as having something in it more than ordinary.

On the Lord's day, June 21, 1696, he went through the work of the day with his usual vigor and liveliness. He was then preaching on the first chapter of St. Peter's second epistle, and was that day on those words, "Add to your faith virtue," verse 5. He took

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virtue for Christian courage and resolution in the exercise of faith; and the last thing he mentioned, in which Christians have need of courage, is in dying; "for," said he, "it is a serious thing to die; and to die is a work by itself." This was his last subject in the pulpit.

On the same day he gave notice, both morning and afternoon, with much affection and enlargement, of the public fast which was appointed by authority to be observed on the Friday following, June 26, pressing his hearers, as he used to do upon such occasions, to come in a prepared frame of mind to the solemn services of that day.

The Tuesday following, June 23, he rose at six o'clock, according to his custom, after a better night's sleep than ordinary and in wonted health. Between seven and eight o'clock he performed family worship, according to the usual manner; he expounded very largely the former half of the 104th Psalm, and sung it; but he was somewhat shorter in prayer than he used to be, being then, as it was thought, taken ill. "Blessed is that servant whom his Lord, when he cometh, shall find so doing." Immediately after prayer he retired to his chamber, not saying any thing of his illness, but was soon found upon his bed in great extremity of pain in his back, breast, and bowels; it seemed to be a complicated fit of the stone and colic together, in very great severity. The means that had been heretofore used to give him relief in his illness, were now altogether ineffectual. He had not the least intermission or remission of pain, neither up nor in

bed; but in this extremity he was still looking up to God, and calling upon him who is a present help in the hour of need.

When in his usual health, he had been accustomed to remark, "Prayer is never out of season, but it is in a special manner seasonable when we are sick and come to die. Christ's last breath was praying breath. Then we take our leave of prayer for ever. Those that do not pray while they live, cannot expect to be heard and accepted when they come to die."

When the exquisiteness of his pain forced groans and complaints from him, he would presently correct himself with a patient and quiet submission to the hand of his heavenly Father and a cheerful acquiescence in his heavenly will. "I am ashamed," said he, "of these groans; I want virtue; O for virtue now when I have need of it;" referring to his subject the Lord's day previously. "Forgive me that I groan thus, and I will endeavor to silence them. But indeed my stroke is heavier than my groaning. It is true what Mr. Baxter said in his pain, there is no disputing against sense." It was Mr. Henry's trouble, as it was Mr. Baxter's, that by reason of his bodily pain he could not express his inward comfort; however, God graciously strengthened him in his soul. He said to those about him, they must remember what instructions and counsels he had given them when he was in health, for now he could say but little to them; he could only refer them to what he had said, as that which he would live and die by.

It was two or three hours after he was taken ill,

before he would suffer a messenger to be sent to Chester for his son and for the doctor, saying he "should either be better or dead before they could come;" but at last he said as the prophet did to his importunate friends, "Send." About eight o'clock that evening they came, and found him in the same extremity of pain which he had been in all day. And nature being before spent with his constant and indefatigable labors in the work of the Lord, now sunk and was quite disabled to grapple with so many hours' incessant pain. What further means were then used proved fruitless. He apprehended himself going apace, and said to his son when he came in, "O son, you are welcome to a dying father. 'I am now ready to be offered, and the time of my departure is at hand.'" His pain continued very acute, but he had peace within. "'*I am tormented,*'" said he once, "but, blessed be God, not '*in this flame;*'" and soon after he said, "I am all on fire," but he presently added, "Blessed be God, it is not the fire of hell." To some of his next neighbors who came in to see him, he said, "O, make sure work for your souls, by getting an interest in Christ while you are in health; for if I had that work to do now, what would become of me? But I bless God, I am satisfied." It was a caution he was often wont to give, "See to it that your work be not undone when your time is done, lest you be undone for ever."

Towards ten or eleven o'clock that night his pulse and sight began to fail; of the latter he himself took notice, and inferred from it the near approach of his

dissolution. He took an affectionate farewell of his dear yoke-fellow, with a thousand thanks for all her love, and care, and tenderness; left a blessing for all his dear children, and their dear yoke-fellows and little ones, that were absent. He said to his son who sat under his head, "Son, the Lord bless you and grant that you may do worthily in your generation; and be more serviceable to the church of God than I have been;" such was his great humility to the last. And when his son replied, "Oh, sir, pray for me that I may but tread in your steps;" he answered, "Yea, follow peace and holiness, and let them say what they will." More he would have said to bear his dying testimony to the way in which he had walked, but nature was spent, and he had not strength to express it.

His understanding and speech continued almost to the last breath, and he was still in his dying agonies calling upon God and committing himself to him. One of the last words he said, when he found himself just ready to depart, was, "O death, where is thy—?" with that his speech faltered, and within a few minutes, after about sixteen hours' illness, he quietly breathed out his precious soul into the embraces of his dear Redeemer, whom he had trusted, and faithfully served in the work of the ministry about forty-three years. He departed between twelve and one o'clock in the morning of June 24, midsummer-day, in the sixty-fifth year of his age. Happy, thrice happy he to whom such a sudden change was no surprise, and who could triumph over death as a stingless,

disarmed enemy, even when he made so fierce an onset. He had often spoken of it as his desire, that if it were the will of God, he might not outlive his usefulness; and it pleased God to grant him his desire and give him a short passage from the pulpit to the kingdom, from the height of his usefulness to receive the recompense of reward. So it was ordered by Him in whose hands our times are.

The news of the afflicting dispensation was communicated to Mr. Tallents in the following letter.

"Broad Oak, June 24, 1696.

"Honored Sir—Here is an opportunity that offers itself soon enough to bring you the evil tidings of this place and day. My dear and honored father was this time yesterday, as usual, worshipping God with his family, and in wonted health; but presently after was seized with violent pain and sickness. It was in great extremity and without any intermission; means used gave him no relief. Doctor Tylston and I had speedy notice of his illness sent us to Chester, and came hither last night and found him very ill. Nature, being decayed with his great labors in the work of the Lord, was not able to bear up under it, but sunk away apace under the heavy load of pain; and a little after midnight he quietly breathed out his dear soul into the hands of the Lord Jesus, in whom he now *sleeps*. Oh, sir, this is a sad providence, and so sudden that I am as one stunned. I cannot express my loss. I have many things to write to you concerning it, but I am in haste and much confused. We intend, if the Lord will, to lay up the

mantle of this translated prophet in the wardrobe of the grave upon Saturday next; not doubting but our friends that hear will, as far as they can, let us have their company. My poor mother's and my respects to yourself, and Mrs. Tallents, and Mr. Bryan, and Mr. Jones.

"I rest yours, all in tears,

"M. HENRY."

"I know you will pray for us, and mourn with us."

In reply to a letter written by Mr. Tallents, expressive of the greatness of his sorrow on this melancholy occasion, the bereaved widow writes thus:

"JULY 24, 1696.

"DEAR SIR—It is my comfort and joy that the people of God do sympathize with me in this my great loss; and truly I have reason to acknowledge the goodness of God that did spare him so long, and does support and send reviving in the midst of trouble. Pray for me that I may be a widow indeed, trusting in God; that my children may in all things carry themselves like the children of such a father, and that we may get the good and learn what our heavenly Father is teaching us by this sad stroke. Good sir, give my love and service to my old good friend and sister, for so I will make bold to call her, your dear yoke-fellow, and accept of the same, with many thanks to you both for past and present favors.

"From, sir, yours much obliged,

"KAT. HENRY."

After the account which has been given in these pages of Mr. Henry's great usefulness, it is easy to

imagine what sorrow and mourning there was among his friends, when they heard that the Lord had taken away their master from their head. One that lived so much desired, could not but die as much lamented. The surprise of the stroke put people into a perfect astonishment, and many said the Lord removed him so suddenly because he would not deny the many prayers that would have been put up for his recovery, had it been known that he was in peril. One thing that aggravated this severe dispensation, and made it in the apprehension of many look the more dismal, was, that this powerful intercessor was taken away just before a fast-day, when he would have been wrestling mightily with God for mercy for the land. However, it proved a fast-day indeed, and a day of humiliation to that congregation, to whom an empty pulpit was an awakening sermon. The Broad Oak was then like that under which Rebekah's nurse was buried, Gen. 35 : 8, *Allon-bachuth*, the oak of weeping. They who had many a time sat with dry eyes under melting ordinances, could not sit so under such a melting providence, by which the Lord God called so loudly to "weeping and to mourning and to girding with sackcloth." But because Mr. Henry had been wont to give it for a rule, that weeping must not hinder sowing, a mite was cast into the treasury of the nation's prayers, and a word spoken by the bereaved son, to bring the work of the day and the event of the day together, from 2 Kings, 13 : 20.

The day following being Saturday, June 27, the

earthen vessel, in which so much heavenly treasure had been lodged, was laid up in the grave in Whitchurch church, attended thither by a very great company of true mourners from all the country round. Many from Chester and Shrewsbury and the towns about came to do him honor at his death; and besides the floods of tears that were shed, there were abundance of testimonies given to him by persons of all sorts, like that to Jehoiada, 2 Chron. 24 : 16, that he was one that had "done good in Israel." He was used to say to his relations, "When I am dead make little ado about me; a few will serve to bring me to my grave;" but his wish could not be observed in that; it was impossible such a burning and shining light could be extinguished without a universal notice taken of it. Multitudes came unsought, not to fill their eyes, but to empty them; nor was there any other noise there but that of general lamentation.

That morning, before the removal of the corpse, a most affectionate sermon was preached at Mr. Henry's meeting-house, by his dear and worthy friend Mr. Tallents of Shrewsbury, who was eleven years older than himself. He was willing to take that opportunity to testify the great love and honor that he had for Mr. Henry, whom he called a friend that is "nearer than a brother." His text was Rom. 8 : 23: "And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." In the application

of his discourse he showed excellently, and with much affection, how "the consideration of the spirit and life of this eminent servant of God would greatly lead us to believe on Christ, and to have the Spirit of Christ, and live after it," and to suffer with Christ, and to groan for our adoption. Several things were hinted concerning him which have been mentioned already in this narrative, and a very honorable testimony borne to him. From a long acquaintance with him, the preacher witnessed concerning him to those who knew his record to be true, that "he was humble and meek, kind and peaceable, wise and charitable, and one in whom the fruits of the Spirit were eminently exhibited; that he was a friend, a counsellor, and a father to many; that his expounding and preaching was plain and pleasant, warm and savory, full, and such as few could attain to, and greatly blessed by God; and that in it he labored more abundantly than any." And after a great encomium of him it was excellently observed, and must be mentioned here as that which was highly agreeable to Mr. Henry's spirit and his expressions upon all occasions, that "it was not his righteousness that saved him, nor his own strength that quickened and upheld him, but Christ's righteousness and Christ's strength; for to him to live was Christ; and in all his discourses, sermons, and letters,* he was very careful to

* Thus, not long before his death, he wrote to Mr. Tallents:

"November 1, 1695.

"My dear Brother Tallents—You do in all your letters breathe Christ, which, I thank God, besides your love to me,

ascribe the honor of all to Christ, and to make Christ his all in all." He concluded with some seasonable advice to that society and neighborhood.

"1. Give thanks to God that ever you had him or saw him, and that you had him so long, above thirty years in this place. Do not many of you owe even your very souls to him under God? While you mourn, give thanks to God that you ever knew him. Old and great mercies must be thankfully remembered.

"2. Rejoice in the glory that he now enjoys. Weep not for *him*, *but weep for yourselves.* The primitive Christians buried their saints with hymns and psalms of joy. Chrysostom, on the Hebrews, saith we are to glorify God, and give thanks to him, that he hath crowned the deceased and freed them from their labors, and chides those that mourned and howled; and the days of their death were called *natalitia martyrum et sanctorum*, the birthdays of the saints and martyrs. And Hierom, in his epitaph on holy Paula, saith, that at her funeral no shrieks were heard, but multitudes of psalms and hymns were sung in divers languages.

"3. Bewail the loss, the general loss, and yours

unworthy me, declared in them, is the thing that I can truly say makes them sweet to me; to see that when I myself am so poor and low in my knowledge of him, desires after him, delight in him, there are you and others that do so abound therein. He is truly worthy, altogether worthy, that it should be so. To learn him, and love him, and to live him, is *all in all.* He is foundation, food, root, raiment, refuge, righteousness, head, hope, light, life, peace, propitiation—what not, that we have need of to make us holy and happy?"

in particular, yet so as to have hope in God. I need not tell you how great your loss is, you feel it more than I am able to express. If any rejoice that he is gone, because he tormented them, say like the church of old, 'Rejoice not against me, O mine enemy; when I fall, I shall rise,' etc. Micah 7:8, 9.

"4 Seek out for a supply; do not mourn and sit still, but up and be doing in your places. You have had a cheap gospel hitherto. God sent you one that could preach freely, and which is more, that would do so too—one that sought not yours, but you; and now God will see what you will do for yourselves, that now the shepherd is smitten the sheep may not be scattered. Pray to God to raise up others like him, and graciously give you one.

"5. Take heed of liking no preacher now he is gone. This is a usual fault among many that have had excellent preachers; nobody can please them. But God may bless weaker means, and make your souls live and thrive under them.

"6. Hold fast that which you have; it is the advice given to Philadelphia, the best of the churches. Rev. 3:11. Keep that good thing which is committed to you, that savoriness of heart, that love to Christ and to saints, to all saints, that knowledge of the truth. Keep to his sober principles. Remember his dying counsel, Follow peace and holiness. Have these things always in remembrance. Take heed of falling off; take heed of falling away. The world will draw you, and Satan will tempt you, and your own busy hearts will be apt to betray you; but go

on humbly and honestly in the strength of Christ and fear not. Be not like those Jews that turned aside when John the Baptist was dead. John 5 : 35. The Lord keep you from being such, and give you to go on to his heavenly kingdom." With such kindly admonitions did Mr. Tallents pour wine and oil into wounded hearts that day.

The next day, being Lord's day, Mr. Owen of Oswestry preached a most excellent sermon in the morning, appropriate to that sad occasion, upon that pathetic farewell which Elisha gave to Elijah, 2 Kings, 2 : 12 : "My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them." He observed, 1. That faithful ministers are the fathers of a people, and their chariot and horsemen; the former a metaphor taken from a family, a peaceable society; the latter from an army, a warlike body:—fathers, to provide good things; chariots and horsemen, to protect from evil things. 2. There is a time when we shall see these fathers, these chariots and horsemen of Israel, no more. Their time is appointed, their work cut out for them, and when those are finished they are removed. 3. When God takes away our fathers, the chariots of our Israel, and the horsemen thereof, it is a proper season for mourning and lamentation." Under this head of discourse he did most affectionately excite us, "1. To be sensible of our loss, which is better felt than expressed. It is the loss of one that was a father—a father to his family, to whom he was constant in unfolding the holy

oracles—a father to the prophets for counsel and conduct and example; the sons of the prophets never conversed with him but they were, or might have been, the better for him—a father to his congregation, now left orphans. It is the loss of one of the chariots and horsemen of our Israel; so eminent was he for prevalency in prayer, courage in duty, wisdom in affairs, constancy in religion, and a firm adherence to his ministerial vows, and lastly, a contempt of the world, in which, as he that warreth, he did not entangle himself. 2. To be sensible of those sins which have provoked God to deprive us of him, barrenness and unfruitfulness under his ministry; it is for this that God hath a controversy with us. 3. To bless God that we enjoyed him so long; eaten bread must not be forgotten. 4. To be followers of him, as he was of Christ. He was a pattern for ministers, excelling in the knowledge of the Scriptures, which made this man of God perfect and industrious to advance the honor of Jesus Christ, whom he made the alpha and omega of his religion; not addicted to controversies, but walking in the good old way; unwearied in the work of God, it was the delight of his heart to be laying out himself for the good of souls. Exemplary for humility and low thoughts of himself and his own performances; for meekness and readiness to forgive injuries; for candor in speaking of others, and their words and actions, on which he ever put the best construction, and was never apt to speak evil of any man. Eminent for family religion, and in that an excellent copy to all masters of families. Those things, therefore,

which you have heard and seen in him do, and the God of peace shall be with you." These were the heads which were copiously and excellently enlarged upon in that sermon.

In the afternoon of that Sabbath another sermon was preached by Mr. Henry's son, from Heb. 11:4: "And by it he being dead yet speaketh," ἔτι λαλεῖται, is yet spoken of by us, and yet speaketh to us.

The Wednesday following, July 1, being the time of the lecture in course at Danford, in Whitchurch parish, Mr. Samuel Lawrence of Nantwich, whose turn it was to preach that lecture, brought up the long train of mourners, as he expressed it, in a most savory and pertinent discourse on Heb. 13:7: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." "Such a one Mr. Henry was, that great man who is fallen this day in Israel—removed from us, but hath left behind him a good name to be remembered, a good example to be imitated, many a good word spoken to us, and many a good prayer put up for us. Remember him with thankfulness, that God has given such power, such gifts and graces unto men. I never knew a man in all my acquaintance, in whom I have seen so much of God as in good Mr. Henry, whose holy, humble, heavenly, gracious conversation hath been to me so great a confirmation of the truth of the Christian religion. Remember him with thankfulness also, that God gave him to you, and continued him so long to see the church in a better state than

he had sometimes seen it, and that God had crowned his labors with such great success. Many souls there are in heaven, and some on earth, blessing God that ever they saw his face, and that God continued him in his usefulness to the last. Remember him with a quiet submission to the hand of God in his removal from us. Sensible we must be of the stroke; it is a public loss, a loss to the ministry, our hands are this day weak; a loss to the nation, for which he was a powerful intercessor; a loss to the country, in which he was a burning and shining light: but yet we must acquiesce in the divine will. The treasure was in an earthen vessel, and God will bring us to depend more upon himself; and he is teaching us to live, and live to Christ, without good Mr. Henry, though we have sometimes said we did not know how we could live without him. Remember him, to pay all honor and respect to his memory; rise up, and call him blessed. That is a foul tongue, as well as a lying one, that can say any thing of him unbecoming a disciple, servant, and minister of Jesus Christ. Remember him, to imitate his good example. Many of you like to be called Mr. Henry's followers. Be so indeed. He was a pattern to ministers of diligence, zeal, humility, and great meekness in dealing with all people, which contributed abundantly to his success; his preaching was affectionate without affectation. To all people he was a pattern of faith and charity and contempt of the world, of zeal and moderation, patience in suffering, and of constancy and perseverance to the end. Remember him, and remember your sins which have

provoked God to take him away. Have we not grieved this good man's spirit? Remember him, and remember Christ's fulness, who is ever the same, and hath the residue of the Spirit. Instruments must be shifted, cisterns emptied, but there is the same in the fountain. Remember him and remember your own death, and heaven, where he is. We may think the worse of this world, which is much impoverished, and the better of heaven, which is somewhat enriched by the removal of this good man."

Thus we have gleaned out of the sermons that were preached on the occasion of his death, some of the testimonies that were borne to him by such as had enjoyed long and intimate acquaintance with him, that knew well his excellences, and knew as little to give flattering titles. It was no invidious piece of service in them, to speak thus honorably of one who, like Demetrius, had a good report of all men, and of the truth itself.

Nor was it there only among his contemporaries, but also from abroad, that very honorable testimonies were given of him. Sir Henry Ashurst, who had kept up a constant correspondence with him for many years, when he heard the tidings of his death, wrote thus to a near relation of the deceased: "I need not tell you how sadly I received the doleful news of Mr. Henry's translation, who, I do think, lived the greatest example of sincere godliness, with prudence and sweetness of temper, of any I ever knew." And in another letter, not only proposing, but pressing the publication of an account of his life, he affirmed that he thought

there was "none like him in his day," at least of his acquaintance, which is known to have been both of the largest and of the best kind. "And," saith he, "if Lord Brooke would have it inscribed upon his tombstone, that he was a friend to Sir Philip Sidney, I may be well pleased to have it told to the world, that I loved and honored, blessed Mr. Henry; a man of so much prudence, and withal so much sincerity, of so good a temper, so much a gentleman, and yet of such strict piety and devotedness to God, that I scarce ever knew his fellow."

Soon after Mr. Henry's death, the Rev. William Turner, Vicar of Walburton, in Sussex, spontaneously sent a letter to his son, from which the following extract is taken:

"Worthy Sir—I am glad to hear that you have been prevailed with to set upon so good a work as recording the most remarkable passages of Mr. Henry's life. I doubt not but you will meet with some that will give such a history but a cold reception. All that part of the world that lies in darkness will be offended when beams of clear light and sunshine first dart into their faces.

"A little before I went to the university I was, upon the commendation of my worthy schoolmaster, Mr. E——, and with my father's consent, half a year domesticated with him, partly as a tutor to his children, and partly as a pupil to himself; and in some little degree as a companion; where I had the opportunity of informing myself more fully concerning the humor and principles and conversation of a sort of

people, and especially of him and his family, whom I had heard aspersed very freely in former companies, and represented to the world as very hypocritical and disloyal people. At my first going, I resolved to stand upon my guard and pry into the cause which was then the great subject of difference and dispute; and upon the whole, do say that Mr. Henry was a man of so clear a brain, so gentle a behavior, so steady a conversation, so regular a devotion; was so courteous and condescending to inferiors, so respectful and dutiful to superiors, so sweet and obliging to all; was so careful to improve his time well, to do as much good as possible to every body, so constantly affectionate in his prayers for the king and government, so desirous to keep up a fair correspondence and commnnion with his conforming brethren, so very indifferent in making proselytes to his particular opinions; and withal, so zealous to promote substantial goodness and true Christianity, so inoffensive and peaceable in all his expressions and actions, so prudent, pure, pious, just, sober, charitable, cheerful, and pleasant, that I profess I am almost afraid to give him his due character without some limitations, lest they that knew him not should suspect my veracity, and imagine my pen to be managed by some mercenary hand. I remember the excellent Rowland Hunt, speaking of Mr. Henry, thus expressed himself to me, and if I mistake not, the Lord Ambassador Paget was present: 'I was,' said he, 'near seven years resident in the universities, and seven more at the Inns of court in London, and had opportunity of acquainting myself with

the most eminent divines and preachers in both those places, yet I never found any every way so accomplished for clearness and quickness of apprehension, solidity of judgment, and roundness of style, as Mr. Henry is. God rewarded him with a good and virtuous consort, who brought him a good estate, gave him a due reverence, loved him with an entire affection; an ingenious and hopeful offspring, well affected, well educated, and well disposed in the world; the favor of men, and a quiet undisturbed habitation upon earth, in great measure.'

"W. TURNER."

Another very worthy conformist, formerly of his acquaintance, but afterwards living at a considerable distance, having occasion to mention him in a letter to a friend, calls him, "The great, good, and now glorious Mr. Henry, whose memory shall ever be precious, and even sacred to me."

Such as these were the honorable testimonies which all that knew him, and knew how to value true excellence, rendered to him. It is part of the recompense of charity and moderation in this world, that it obtains a "good report of all men." "The kingdom of God," saith the blessed apostle, "is not meat and drink," which were then the matters of doubtful disputation, "but righteousness and peace and joy in the Holy Ghost," Rom. 14:17, 18; and he that in these things serveth Christ, is not only acceptable to God, but approved of men: as, on the contrary, they that judge will be judged; and with what measure we mete, it will be measured to us again. And this

is the excellency of a good name, that it is out of the reach of death, and is not buried in the grave, but rather grows up from it. It is not for nothing that Solomon has joined this good name, which is "better than precious ointment," with the "day of one's death," which is "better than the day of one's birth," for the reason that it completes the character of those that finish their course well, and are faithful unto death; whereas, "a great name," like the names of the great ones of the earth, is often withered and blemished by death. We read of those that "bear their shame" when they "go down to the pit," though "they were the terror of the mighty in the land of the living." Ezek. 32:25.

At a meeting of the dissenting ministers of Cheshire at Knutsford, in May, 1696, a few weeks before Mr. Henry died, it was agreed that their next meeting should be at Chester, though inconvenient to many of them, upon condition that he would meet them there, and give them a sermon. It was with much difficulty that he was prevailed upon to promise it, but his Master called for him before the time appointed came. Mr. Flavel of Devonshire died when he was under a similar appointment. But happy they that are come to the "general assembly and church of the first-born, and to the spirits of just men made perfect."

With regard to Mr. Henry's bodily presence, he was of a middle stature, his complexion not approaching to any extreme, of a very pleasant aspect, and an unusual mixture of gravity and sweetness in the air

of his countenance, which was the true index of the mind. In the latter part of his life he had but very little hair, and had, like Elisha, a bald head; notwithstanding he could not be persuaded to wear a wig, against which he had an insuperable objection. This lack was however supplied by his usually wearing a neat close cap or turban on the upper part of his head, made of black silk. When some of his friends solicited him to have his picture drawn, he put them off with this remark, that the best picture of a minister is in the hearts of his people.

Over Mr. Henry's grave in Whitchurch church, a marble monument was erected containing a suitable epitaph to his memory in the Latin tongue. The following translation is from a copy preserved in the family, and was most likely written by the author of the epitaph, namely, Dr. Tylston, one of Mr. Henry's sons-in-law:

TO

The Sacred Memory

OF

PHILIP HENRY,

OF BROAD OAK,

IN THE COUNTY OF FLINT;

MASTER OF ARTS, AND MINISTER OF THE HOLY GOSPEL;

SOME-TIME PASTOR OF WORTHENBURY:

BORN IN THE ROYAL PALACE, OF GOOD AND HONEST PARENTS;

OF WESTMINSTER SCHOOL, AND CHOSEN THENCE A KING'S SCHOLAR OF CHRIST'S COLLEGE, OXFORD:

A MAN EARLY REMARKABLE,

AND BORN TO BE AN EXAMPLE OF TRULY APOSTOLIC AND PRIMITIVE PIETY,

A SOLID AND WELL-POLISHED JUDGMENT,

EXCELLENT MEMORY AND FRUITFUL INVENTION,

MOST FINE LEARNING, CANDID TEMPER, AND GRACEFUL BEHAVIOR,

WHO ALWAYS KEPT HIS OWN, AND THE REPUTATION OF OTHERS INVIOLABLE;

A DILIGENT WORSHIPPER OF THE DIVINE MAJESTY;

AN EXQUISITE INTERPRETER OF THE WORD OF GOD,

AND NO LESS HAPPY IN MOVING THE AFFECTIONS OF OTHERS, THAN IN TEMPERING HIS OWN;

WHO BOTH IN PREACHING AND LIVING, OPENLY SET FORTH JESUS CHRIST AND HIS LAW AS A PATTERN;

A PRUDENT MANAGER OF HIS AFFAIRS, MILD, PEACEABLE, AND HOSPITABLE;

TO OFFICES OF PIETY AND CHARITY EVER READY;

WAS PLEASANT TO HIS FRIENDS, AND COURTEOUS TO ALL:

HIS BODY, WORN OUT WITH MINISTERIAL LABORS AND NO LONGER A MATCH FOR SO GREAT A SOUL,

HE DISMISSED TO THE ADJACENT REPOSITORY,

JUNE 24, 1696,

AGED 65.

TO THE MEMORY OF THIS BEST OF MEN HIS SORROWFUL SON-IN-LAW ERECTED THIS MONUMENT,

JOHN TYLSTON, M. D.

CHAPTER VIII.

A MISCELLANEOUS COLLECTION OF SOME OF HIS SAYINGS, OBSERVATIONS, COUNSELS, AND COMFORTS, OUT OF HIS SERMONS, LETTERS, AND DISCOURSES.

Mr. Henry, through the excess of his modesty and self-diffidence, never published any of his labors to the world, nor ever fitted or prepared any of them for the press; and yet none more valued the labors of others, or rejoiced more in them. He was very forward to persuade others to publish, and always expressed a particular pleasure in reading the lives, actions, and sayings of eminent men, ancient and modern, which he thought the most useful and instructive kind of writings. He was also a very candid reader of books, not apt to quarrel with what he read, especially when the design appeared to be honest; and when others would find fault, and say this was wanting, and the other amiss, his usual excuse was, "There is nothing perfect under the sun."

It will be but a meagre repair of this want of the publishing of some of his works, to glean up some few of many of his sayings, observations, and good instructions; but this is now the best that can be done. These gleanings will not be arranged in any logical order, but simply given as they occur.

It was a saying he frequently used, "Every creature is that to us, and only that, which God makes

it to be;" and another was, "Duty is ours, events are God's;" and another was, "The soul is the man, and therefore that is always best for us which is best for our souls;" and another was, "The devil cheats us out of all our time, by cheating us out of the present time."

Referring to the death of a friend who had often expressed his intention of leaving the substance of his estate to pious uses, but had not done so, he remarked, "Many good purposes lie in the churchyard."

In his thanksgivings for temporal mercies he often said, "If the end of one mercy were not the beginning of another, we were undone;" and to encourage to the work of thanksgiving he would say, "New mercies call for new returns of praise, and then those new returns will fetch in new mercies."

Sometimes he would say, "Former mercies are a support to faith in expectation of future mercies;" at other times he would remark, "Praise is our rent-penny, which we pay to our great Landlord. We are God's tenants, and we are tenants at will. Three pence of rent he looks for; a penny of thankfulness, of obedience, of charity. We must relieve according to our power, proportionable to what we hold."

He said, "Of all the blessings we enjoy, saving and spiritual blessings cry loudest on us for returns of praise. They are the best blessings, the most excellent in themselves, the most costly to the Father, the most advantageous to us."

From Psalm 50:23, "Whoso offereth praise glorifieth me; and to him that ordereth his conversation

aright will I show the salvation of God," he observed, "Thanksgiving is good, but thanks-living is better."

"O what a mercy," he would say, "is health. If the least wheel in our watch, the most menial servant, be out of order, what trouble is it to all the family."

When he spoke of a good name, he usually described it to be a name for good things with good people.

In answer to the inquiry, How are we to glorify God in our afflictions? he replied, "Own and acknowledge sin to be the cause, and give glory to God. Own him as the author of your sufferings; acknowledge the mercies left with all thankfulness. See what has been amiss, and when you have found it turn again unto the Lord. Glorify him by patience and quietness, and cheerful submission to his will. Ply the throne of grace. Believe, and wait for a good issue. Hold fast your integrity."

On another occasion it being asked, When are we inordinately dejected and disquieted under afflicting providences? he answered, "When we grieve beyond the nature of the thing for which we grieve. When we are wearied and faint in our minds. When we grieve as those that have no hope. When we are unfitted for the duties of our calling. When we are hindered from worshipping and rejoicing in God. When our grief exceeds bounds in continuing too long. 1 Sam. 16 : 1."

Illustrating the nature of faith, he would observe, "We must take hold of Christ, as a man that is

sinking in deep waters takes hold of a bough, or cord, or plank. We must see him to be the only way, and rest on him accordingly. We must see ourselves pursued by the justice of God, and see him to be the only altar. As the guilty malefactor took hold of the city of refuge; as a besieged garrison takes hold of terms when offered; as a man takes hold of an arm that is going to strike him, so must we resort to and accept of Christ. Plainly thus there are three things in believing: the sight and sense of our sin and misery; assent to the testimony given in the word concerning Christ, believing that though I am a great sinner, yet he is a greater Saviour; application of him to ourselves, consenting to take him to be ours, and we to be his, to be ruled by him, and saved by him."

Concerning repentance he said, "Even reckonings make long friends. If I were to die in the pulpit, I would desire to die preaching repentance; as, if I die out of the pulpit, I would desire to die practising repentance. He that repents every day for the sins of every day, when he comes to die will have the sins of but one day to repent of. Repentance is not required to make us precious to Christ, but to make Christ precious to us; and when it does that, then we are humbled to divine acceptation, though not to divine satisfaction. Sorrow is sin's echo; but as the echo answers the voice best where there are broken walls and ruined buildings to return it, so does sorrow when reverberated by a broken, ruined heart. That eye weeps most which looks oftenest on the Sun

of righteousness. Though we cannot wash in innocency, yet we must wash in penitency. The ingredients of true repentance are, hearty sorrow, particular confession, faith in Christ, and general amendment. When we set our sins before our faces in repentance and confession, God casts them behind his back in pardon and remission; but if we carelessly cast them behind our back, God justly sets them before his face."

Speaking of Luke 22 : 62, concerning Peter, he would say, "Peter's sin is recorded for our admonition, his repentance for our imitation."

Referring in his diary to the death of a gentleman in Shropshire, he notes that he was one who had been his professed enemy; but, saith he, "God knows I have often prayed for him." On a similar topic he remarks, "When any have provoked you, you say you will be even with them; there is a way not only to be even with them, but above them, and that is, to forgive them."

Being asked, What are the common vices of the tongue of which Christians ought more especially to beware? he replied, "Vain, flattering, and proud speeches; also much speaking: an open mouth is a sign of an empty heart, as a chest open is a sign nothing is in it; when money or jewels are within it, it is kept locked. Filthy speaking; we ought to sprinkle gracious discourses among our other discourses about worldly things, else it is not wholesome food. False and profane speaking; beware of making use of scripture expressions without due rev-

crence. Make not sport of the sins of others. Abusive speeches; our tongues must not be scourges, nor razors, nor swords."

In advising to the government of the tongue, he pressed commencement with the heart. "The heart," he said, "is the scribe that indites matter; the tongue is the pen that writes it down. Psalm 45:1. The heart is as he that rides upon a horse; the tongue is as the horse that is ridden. James 3:3. The heart is the pilot in the ship; the tongue is the ship. James 3:4. The heart is the fountain; words are as the streams. Matt. 12:34. The heart is the treasury; words are the stuff brought out of it. Matt. 12:35. The heart is the root; words are the fruit. Prov. 15:4. Resolve to take heed, but resolve in the strength of Christ. Be not hasty in speech. Commit the guidance of your tongue to God in prayer. He is the maker of the tongue."

"Truth," he would remark, "is a jewel of inestimable value, and we should prize it accordingly. We must buy it, and not sell it. Prov. 23:23. Hold it fast, and not let it go. 2 Tim. 1:13. Abide in it, and not fall from it. 2 John, 9; 2 Pet. 3:17. And as a means of all the rest, we must love it. Zech. 8:9; 2 Thess. 2:10. We must love it 'more than thousands of gold and silver.' Psalm 119:72, 127. Errors, on the other hand, are sins—sins because transgressions of the divine law. 'Do not err,' because errors are works of the flesh, Gal. 5:20; and because they are invasions upon God's rule and government. He has authority over our understanding; we owe

the same subjection to his truths as to his commands. Errors in judgment are the causes of sins in practice. Matt. 6 : 23; epistle of Jude. It is said that fishes first putrefy in the head—so do many. Error is very bewitching. Gal. 3 : 1. It works like poison, silently and insensibly; it drinks up the good spirits, the sap and savor of a man. It is infecting, like the leprosy. A leper in the head was utterly unclean. Lev. 13 : 44. It is destroying; a shot or cut in the head will as surely kill as in the heart. See Psalm 95 : 10, 11. As an antidote to error, lay a good foundation in being well acquainted with the principles of the doctrine of Christ. Take heed of pride and conceitedness. The low shrubs in the valley escape the storm, when the tall cedars on the hill-tops are uprooted; weather-cocks set high, turn. Seek grace, and special growth in it. Heb. 13 : 9; 2 Peter, 3 : 17, 18. Take heed of living in any known sin, or indulging any secret lust against light. Avoid needless familiarity with false prophets. 2 John, 10 : 11; Rom. 16 : 17, 18; 1 Tim. 6 : 5. Give yourselves to the word and prayer. Acts 6 : 4."

In reply to the inquiry, What means are we to use that we may remember spiritual things better, to carry away with us more of what we hear, and to keep it more faithfully? he said, "Get the heart filled with love to the things of God. I never yet saw a covetous old man forget where his money lay. The reason is, his heart is upon it. See Psa. 119 : 16. Labor to see the worth and excellency of heavenly truths; so many truths, so many jewels. Jewels we

lay up. See your own concern in them, Deut. 32 : 46, 47; get a clear and distinct apprehension, Psa. 106 : 7; and the more distinct the better. A man may carry a great deal more upon his back, if the things be well ordered and packed up, than if they lie loose and confused. So it is with the memory. Hence catechisms are exceedingly useful. Submit to the power of the word; the sermon that does us good we shall best remember. Psalm 119 : 93. Attention is a special help. Heb. 2 : 1. It is said the people hanged on Christ while he was preaching to them. See Luke 8 : 18; 19 : 48. The memory is a lazy faculty unless rubbed up. 2 Peter, 1 : 12, 13. Exercise your memories. The way to have limbs is to use them."

On the subject of devout meditation he remarked, "A garment that is double-dyed, dipped again and again, will retain the color a great while; so a truth which is the subject of meditation. What harrowing is after sowing, the same is meditation after hearing; it hides the word. Meditation keeps out Satan. It increases knowledge. Psalm 119 : 99; 1 Tim. 4 : 15. It inflames love. Psalm 39 : 3. It works patience. Psalm 119 : 23; 77 : 6. It promotes prayer. Psalm 63 : 5, 6. It evidences sincerity. See Prov. 23 : 7."

Speaking of death, he said, "He that would not die when he must, and he that would die when he must not, are both alike cowards."

On prayer he said, "Be much in secret fellowship with God in duty. It is secret trading that enriches a Christian."

On spiritual life he said, "It is an inward principle in the soul of the believer, arising from his union with Jesus Christ. The following are signs of such a life: The knowledge of God and Christ. John 17:3. Growth in grace and knowledge. John 15:2. Faith in Jesus Christ. John 6:47. Heavenly-mindedness. Col. 3:1, 2; Rom. 6:11. Spiritual sense of sin: the first risings of it, Rom. 7:24; the sins of others, 2 Pet. 2:7, 8; of the withdrawings of God's presence, Psa. 22:1; of the afflictions of God's people, Jer. 9:1; Neh. 1:4, etc.; 1 John, 3:14. Speech: to God in prayer, Gal. 4:6; Acts 9:11; Zech. 12:10; for God. Appetite. 1 Pet. 2:2. Care for self-preservation. Job 2:4, compared with 1 Pet. 2:7. Desires to communicate. 1 John, 1:1–3. Art thou alive? live at a higher rate than others. 1 Cor. 3:3. Art thou dead? make haste to Christ. Eph. 5:14. He complains, 'Ye will not come to me, that ye might have life.' John 5:40. For encouragement to come to Christ, he raised three to life in the gospel: one in the chamber, secret sinners; another in the street, open sinners; a third buried, dead four days, aged sinners."

Speaking of faith, he said, "There are *evidences* of saving faith. Faith, however, is the best evidence of itself, 1 John, 5:10; as we know that the sun shines by its own light. The following are evidences: A new nature. Acts 26:18. Heart purity, Acts 15:9; at least begun and labored after. A low esteem of earthly things. Phil. 3:8. A high esteem of Christ. 1 Peter, 2:7. Joy in tribulation. Acts 26:25, etc.; Rom. 5:1–3; 1 Pet. 1:7; Hab. 3:17,

18. Reliance upon God for things of this life, as well as of heaven. How came we by our faith? Did it come by hearing? Rom. 10:17. Did it begin in doubting? What fruit does it bear? James 2:14, etc.; Gal. 5:6. Self-denial. Luke 7:6, 7, 9. Fear of offending. A true believer reckons it the hardest thing in the world to believe."

On the fear of death he said, "Let him be afraid to die that is afraid of going to heaven. Would you be above the fear of death? Get an interest in Christ, and labor to know thy interest in Christ. 2 Cor. 5:1, 2, etc. Live in the fear of God. Luke 12:4, 5. Learn to die daily, 1 Cor. 15:31, in meditation; in expectation, Job 14:14; Psa. 44:22. Sit loose from the world. Keep a good conscience. Live by faith. 2 Cor. 4:18; 5:1, etc.

Speaking of meekness, he observed, "It is a grace of the Spirit, Gal. 5:22, 23, and is of general use to us in every thing we do, both towards God and man. James 3:13. Meekness in the understanding is seen in receiving the truths of God. James 1:21. Meekness in the will is seen in yielding to his commands. Matt. 11:29. The proper work of meekness is to compose and cool and quiet the spirit. It regulates anger in its cause, measure, and continuance. Eph. 4:26. We must answer with meekness. 1 Pet. 3:16. We must instruct with meekness. 2 Tim. 2:25. We must restore with meekness, Gal. 6:1. We must bear reproaches with meekness. Num. 12:2, 3; 2 Sam. 16:7, 8. We must bear reproofs with meekness. Meekness towards God stands opposed to murmuring

and repining at his dealings with us. The language will be, 'It is the Lord; let him do what seemeth him good.'"

As a preservative against error, he recommended, "Get truth of grace, and grow in it. 2 Pet. 3:17, 18; Heb. 13:9; Matt. 24:24. Be filled with knowledge, especially in fundamentals. Matt. 22:29; Psalm 119:104, etc. Get an humble heart. Psa. 131:1, 2; 25:9. Receive the truth in the love of it. 2 Thes. 2:10, 11; John 7:17. Be much in secret prayer; pray for the Spirit, who is given to lead into truth. John 16:13. Maintain communion with saints; come not near seducers. 2 Cor. 6:17; Prov. 4:14, 15; 2 John, 10; Jer. 23:16. Keep up due esteem of ministers whom God hath set over you. Heb. 13:7, 17; 1 Thes. 5:12, 13; Jer. 6:16, 17; Eph. 4:11, etc.; Mal. 2:2, 7."

On the worth of the soul he said, "Consider its value, Matt. 16:26; its original, Gen. 2:7; its operations; its duration, immortal; its nature, spiritual. Consider how God the Father hath loved it, in giving Christ for it; how Jesus Christ loved it, in coming to die! how Satan knows the worth of it, else he would never seek, as he does, to destroy it. Consider the wants of the soul, blind, naked; its dangers, likely to be lost; its capacity, capable of heaven. Beware then of those things that hurt and wound the soul. Prov. 8:36. Ply those things that will make for its good, Prov. 11:27; means of grace, opportunities. Be acquainted with it; discourse much with thy soul: 'Soul, whither art thou going?' Seek to advance it; put it to a good service. Seek to adorn it; get on the

best robe, righteousness, grace. Prov. 19 : 8. Seek to enrich it; other riches are not soul-riches. Luke 12. Seek to save it. Phil. 2 : 12, 13. Provide for it; wife, children, the body, can say, 'Here is for me,' but the poor soul has nothing. It is the first thing thought of in conversion. Acts 16 : 30."

Urging to the cultivation of sincerity, he observed, "We must not be hypocrites, nor do any thing we do in hypocrisy. Even disciples must beware of this. It is the cry of the world against us, that we are such; but let us approve ourselves to God, and then no matter. We must not have a form of godliness, without the power; nor a name to live, without being alive indeed. We must not do what we do to be seen of men. We must not draw near to God with our mouths, when our hearts are far from him. We must not make clean the outside, and be careless what is within. We must not look one way and row another, as Jehu did. Suspect this evil; search for it; watch and pray against it. Contrary to all this is sincerity and truth. They differ like shadow and substance; like the *picture* of a man and a *man*."

When he spoke of contentment he used to say, "When the mind and condition meet, there is contentment. Now, in order to that, either the condition must be brought up to the mind, and that is not only unreasonable, but impossible, for as the condition rises, the mind rises with it; or else the mind must be brought down to the condition, and that is both possible and reasonable. No condition of life will of itself make a man content, without the grace of God;

for we find Haman discontented in the court, Ahab discontented on the throne, Adam discontented in paradise; nay, and higher we cannot go, the angels that fell discontented in heaven itself." And as an inducement to contentment, he further observed, "It pleases God to divide and dispense his gifts severally to the children of men: not all to one; but some to one, and some to another. There is no man so happy but he has something that is an alloy to his happiness, some trouble or cross, which should make us humble. And no man is so miserable but he has something that is an alloy to his misery; if he be poor, yet he has health. This, if well considered, might help to quiet our hearts, and teach us, in whatsoever state we are, therewith to be content."

He advised, "You that have estates, be sober in the use of them. You that have none, be sober in your desires."

With a view to check inordinate desires, he would sometimes say, "Consider what are those things towards which thy desires are: they are earthly, vanity. This I can assure thee, thou wilt not find that in them which thou lookest for. The Holy Ghost hath caused a whole book of Scripture to be written about this argument; it is the book of Ecclesiastes. 'Delight thyself in the Lord.' Creature-comforts ebb and flow, but God is always the same. Mortify inordinate affections. Let that of Jacob be our rule, Gen. 28:20–22; or that of Agur, Prov. 30:7, etc.; or that of Christ, 'daily bread.' Nature is contented with little, grace with less, lust with nothing at all."

"Earthly-minded men," he remarked, "are like moles: they live in the earth; they see no beauty in holiness, no comeliness in Jesus Christ."

The three questions which he advised people to put to themselves, in self-examination before the sacrament, were, "What am I? What have I done? and, What do I want?"

Noticing hypocrisy, he has remarked, "Though to live in the least sin cannot consist with the *power* of godliness, yet to live in the greatest, may with the *form*. Moses took a veil when he spoke to Israel; put it off, when to God. Hypocrites do quite contrary; they show their best face to men, their worst to God. But he sees through the veil. Vipers speckled without, are poisonous within."

He used to recommend to his friends these four scripture arguments against sin, expressed, for memory's sake, in verse form, to be ready in an hour of temptation:

"Is this thy kindness to thy friend?*
It will be bitter in the end.†
The vows of God upon me lie;‡
Should such a man as I am fly?§"

Showing professors of religion the wrong done by their sin to others, he would say, "Your sin brings an evil report upon the ways of God, and grieves the hearts of your brethren; while it is the enemy's joy and triumph. Your example does mischief; others will think they may safely venture to do as they see you do. There is not the least sin allowed of and

* 2 Sam. 16 : 17. † 2 Sam. 2 : 26. ‡ Psa. 56 : 12. § Neh. 6 : 11.

beloved, but will end in the eternal separation of the soul from God. Guilty of one, guilty of all. James 2 : 10."

"When God pardons sin," he would remark, "he takes it off as a burden, removes it away as filthiness, and blots it out as a debt."

"Saving grace takes off the affections from sin; but most of all, from that which was formerly best beloved."

"Sanctification is the resurrection of the soul from the death of sin to the life of grace; *the first resurrection.* Rev. 20 : 6."

He said there were four things which he would not for all the world have against him, namely, "The word of God, his own conscience, the prayers of the poor, and the account of godly ministers."

"There are four things," he would say, "we must not make a mock of: sin, Prov. 14 : 9, people's natural infirmities, the word of God, and good people."

"There are three difficult things: to believe things impossible to reason, to hope against hope when the thing hoped for is deferred, and to cleave to God as a friend when he appears against us as an enemy."

"There are two things we should greatly beware of: that we may never be ashamed of the gospel, and that we may never be a shame to it. Prov. 30 : 9."

"He that hath a blind conscience which sees nothing, a dead conscience which feels nothing, and a dumb conscience which saith nothing, is in as miserable a condition as a man can be in on this side hell."

He remarked, "There are three things, which if

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Christians do, they will prove mistaken; if they look for that in themselves which is to be had in another, namely, *righteousness;* if they look for that in the *law* which is to be had only in the *gospel*, namely, *mercy;* if they look for that on earth which is to be had only in heaven, namely, *perfection.*"

"Seriousness in trifles, and trifling in the most serious things, undo thousands."

Preaching on 1 Peter, 1 : 6, "If need be, ye are in heaviness," he showed what need the people of God have of afflictions. "The same that our bodies have of physic, that our trees have of pruning, that gold and silver have of the furnace, that liquors have of being emptied from vessel to vessel, that the iron has of a file, that fields have of a hedge, that the child has of the rod."

"The evil of an affliction is the wrath of God in it."

"The pilot is wise, though the sea is rough."

"Afflictions are enlightening; they open the eyes. 'The school of the cross is the school of light;' humbling, they help to lay us low; softening, as the rain to the parched earth, as fire that helps to melt the metals; composing, they help to make people sober and serious, opening the ear to discipline."

"When outward afflictions are upon the Lord's people, their chief endeavors should be after spiritual, inward mercies; to get sin pardoned, peace established. Psa. 25 : 18. It is usual with Satan at such times, to disquiet God's people with the remembrance of old miscarriages. He is a great enemy to our

peace. When he does so, our best course is to sue out a fresh pardon."

"We are born to trouble as men, Job 14:1; and *born again* to it as Christians. 2 Tim. 3:12."

"The graces of God's children are like fire in a flint, the flint must be struck before the fire will appear."

"The way to make a burden light is to poise it equally, that it may not hang all on one side. So afflictions are made easy by parting our care, so as to take upon us only the care of duty, and leave events to God."

He said, "Great affections prove great afflictions."

And thus he would sometimes pray: "When the flail of affliction, O Lord, is upon me, let me not be as the chaff that flies in thy face, but as the grain that lies at thy feet."

Preaching on that prayer of Christ for his disciples, John 17:21, "That they all may be one," he showed that "notwithstanding the many sad divisions that are in the church, yet all the saints, as far as they are sanctified, are *one*—one in relation, one flock, one family, one building, one body, one bread, one by representation, one in image and likeness, of one inclination and disposition, one in their aims, one in their askings, one in amity and friendship, one in interest, and one in their inheritance; nay, they are one in judgment and opinion—though in some things they differ, yet those things in which they are agreed are many more and much more considerable than those things wherein they differ. They are all of a

mind concerning sin, that it is the worst thing in the world; concerning Christ, that he is all in all; concerning the favor of God, that it is better than life; concerning the world, that it is vanity; concerning the word of God, that it is very precious."

Preaching on Gal. 1:16, concerning the conversion of Paul, he began his sermon with this remark, to raise attention: "Much is said in history concerning the seven wonders of the world, the temple of Ephesus, the pyramids of Egypt, the tomb of Mansolus, etc., all of which are now no more; but I have been thinking whether I could not name seven things which I would call the seven wonders of the church. And what do you think of these seven? Are they not wonderful? 1. Our redemption by Jesus Christ, who is called *Wonderful*. 2. The salvation of Noah in the ark. 3. The faith of Abraham in offering up Isaac. 4. The patience of Job. 5. The providences of God towards the nation and people of the Jews. 6. The pouring out of the Spirit upon the apostles. 7. The conversion of Paul.

Preaching on Rom. 5:12, "And death by sin, and so death passed upon all men," he observed, "Eternal death is meant, or the death of both body and soul in hell. This is part of the 'wages of sin,' in Rom. 6:23, opposed to 'eternal life.' It is a living death, or a dying life. It is death, because it is separation from God. 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' 'Depart!' Now, the Spirit saith, 'Come;' and the bride saith, 'Come:' but THEN,

'Depart from ME,' the Fountain of life; from my presence, in which is 'fulness of joy.' This is the punishment of loss, the very hell of hell. Lord, if we must go from thee, let us part friends. No; 'Depart, ye cursed;' and those whom he curses are cursed indeed. Then let it be to some other place, where we may be quiet. No; 'into fire' such fire as ours is but a poor shadow of. Let us stay there but a while. No; 'into everlasting fire.' Let us have good company. No; the 'devil and his angels.' The same by whom thou didst choose to be ruled, shall now torment thee."

Preaching on Heb. 6:9, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak," he said in the close, "Do these things. See sin to be the worst of evils, and depart from it. See Christ to be the best of goods, and choose him, and cleave to him. See the world passing away, and set not thy heart upon it. See the ways of God to be the best ways, and his people the best people; and walk in those ways, and with those people. See heaven and hell before you, and conduct accordingly. Love the word of God; make it your guide, your food."

In an exposition of the third chapter of the book of Genesis, after analyzing the awful sentence upon our first parents, he thus beautifully remarked: "In the midst of all the wrath denounced and executed in this chapter, what a sweet mixture there was of mercy. There is a promise of Christ, verse 15, 'In sorrow shalt thou bring forth;' there is wrath: but

then it shall be 'children;' there is mercy. 'Thy desire shall be' subject, but it shall be 'to thy husband.' Thy face shall sweat; but 'in the sweat of thy face shalt thou eat bread.' Mercy is seen in making garments for them."

Preaching on Matt. 7:24, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him," etc., he observed, "He who hears sermons and does not do them is a monster in religion. He is all head and ears, having neither hands to work with, nor feet to walk with. There is a disease which children have, called the rickets, wherein their heads swell as large as two heads, and their legs are crooked, which hinders their going. We have many rickety Christians; they hear much, and their heads swell with empty notions and indigested opinions, but their legs are crooked, their walking is perverse. Every such person is a mocker of God, a deceiver of himself, a discourager of ministers, barren soil, a bad servant, a beholder of his natural face in a glass, a builder of his house upon the sand."

Preaching on Christ as the redemption of his people, from 1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us —— redemption," he thus concluded: "Live as the redeemed of the Lord; live with your eye upon the redemption; viewing it often; aiming at it as your scope. 2 Cor. 4:18. Live with your hand upon the plough, 'abounding always in the work of the Lord.' Live with your feet upon the world, despising its glories,

bearing patiently its frowns. Live with your heart upon the Redeemer in love and thankfulness."

Preaching on Eph. 2 : 12, "At that time ye were without Christ, being aliens from the commonwealth of Israel," he thus described the miserable condition of those who are without Christ: "They are children without a father, orphans; sheep without a shepherd, none to lead them, to feed them, to guard them; they are in the dark, and no sun to enlighten them; they are in a friendless condition, Christ is their enemy; they are under a debt, and have no surety; they are in the midst of enemies, and have no Saviour; they have a cause to plead, but have no advocate; they are sinners, but have no prophet, priest, or king to appear for them; they are out of the way, for Christ is the only way; they are mortally diseased, but have no physician; they are naked, and have no clothing, for Christ's righteousness is the only clothing; they are foodless, breadless, for he only is bread to the soul; they are without wisdom, and therefore fools. A Christless condition is a *miserable* condition."

But it would be endless to gather up such passages as these out of his sermons, which were full of them, and these are given only because they occur first.

He used to observe concerning the nation of the Jews, that before the captivity in Babylon no people could be more strongly addicted to idols and idolatry than they were; a matter of wonder, considering what clear warnings they had against it. But after that captivity, never was any people more averse to

idols and idolatry than they, that the promise might be fulfilled, 'Ephraim shall say, What have I to do any more with idols?' And he looked upon it, that the idolatry of the papists was one of the greatest obstructions to the Jews' conversion, which he did expect and look for, as not apprehending how the promises, Rom. 9, have yet had their full accomplishment; not that they shall again be incorporated into a people, but shall join themselves to the churches of Christ, in the several nations whither they be scattered."

The great thing that he condemned and witnessed against in the church of Rome, was their monopolizing the church and condemning all that are not linked in with their interests, which is so directly contrary to the spirit of the gospel, that nothing can be more so. He sometimes said, "I am too much a catholic, to be a Roman-catholic."

He often expressed himself well pleased with that healing rule of St. Augustine, which, if duly observed, would put an end to all our divisions: "*Sit in necessariis unitas, in non necessariis libertas, in omnibus charitas.*" "'Let there be oneness in necessary things,' or, among associates, 'liberty in others, and charity in all,' and then there need not be uniformity in every punctilio."

"By the institutions of the gospel," he said, "I know of no holy place, one holy day, two holy sacraments, and four holy canons, or universal rules, namely, "Let all things be done in charity; let all things be done to edifying; let all things be done

decently, and in order; and let all things be done to the glory of God."

When his opinion was asked about any doubtful matter, as certain games, the marriage of cousin-germans, or the like, he was very cautious in determining such things to be sinful; but he would say, "It is good keeping on the safer side; and a man would not choose to go upon a precipice, when he might go upon even ground. Prov. 10:9. 'He that walketh uprightly, walketh surely,' in opposition to walking at random. There are three excellent rules to guide us in doubtful cases. What would Peter, or Paul, or Christ himself do in this case, if they were here? What would I do myself, if I were dying now, and going to judgment? What is the first dictate of my own conscience? I say the *first*, before interest, profit, hath bribed it. Usually that is right."

In reference to the sacred injunction, "Commune with thine own heart, and be still," he said, "When the question hath been put to conscience, Do I do well to live in the practice of such and such a thing? stay, and hearken to the answer."

Noticing the common objections urged against the strictness of a holy life, as, It is more than is necessary; I have a good heart towards God; I go to church and give to every man his own; and what do the best more? "I will tell thee," saith he. "They do more: they watch against the *occasions* of sin, and pray and endeavor that the wicked one may not touch them. When he hath touched them, and they have sinned, it is the great grief of their souls,

and causes them to *mourn* bitterly. They take hold, by *faith*, on the blood of Christ, and receive remission through him. This they improve as the greatest and most prevailing argument to all manner of gospel obedience afterwards. This they do, and these are 'the things that accompany salvation.'"

On Christian joyfulness he remarked as follows: "Whosoever takes his full of even lawful pleasure in the things of the world, to such God commonly denies the extraordinary delights of his Spirit. Men may be in a state of joy, and yet not apprehend it; like Hagar, who had a well by her, and yet complained for thirst. Gen. 21:17. Joy must not always be judged of by the outward expressions, for a man will laugh more at a jest than he will at news of a pardon. If we let the reins loose to sin and folly, if we suffer the world and the vanities of it to encroach upon us and to steal away our thoughts and affections, that will quickly spoil Christ's being our song. Hos. 9:1. Joy is forbidden fruit to a backslider. Such have other work to do. It is they only who keep a 'conscience void of offence,' that 'walk circumspectly, not as fools, but as wise,' that keep close to God and duty; I say, it is they only that can 'rejoice in Christ Jesus.' And therefore see to it, all ye that desire to make Christ your song, and to rejoice always in him. Mind your way; mend your pace; ply your work."

"Rest not in having life, but press after liveliness. Rev. 3:1, 2. A lively frame in our walking is an excellent frame; it expedites work, brings something to pass in religion."

"Usually, after continued deadness rested in, comes some notable affliction, or other cross. 'Is it so, indeed?' saith Christ. 'Can you afford me no better duties? Withdraw, Comforter; smite, sickness; vex him, Satan; persecute him, enemies.'" Hos. 5:15; 6:1.

Writing upon worldliness, he observed, "Although the affections may not be *only* upon earthly things, they may be so *principally:* as when we affect earthly things in the first place; when we affect them for their own sakes, and not in subordination to a higher end; when heavenly things must give way to them; and when we can be content to forfeit a good conscience, that we may gratify our regard to them."

"The root of a tree lies out of sight; so the affections. When they are set upon the world, what they do, they do slily. The soul is lost without noise."

"One of the most dreadful expressions of wrath in all the Scripture is denounced against a 'root of bitterness.' Deut. 29:18, 20, 21. Such a root is earthly-mindedness; and the fruit it brings forth is bitter fruit."

"A child of God may be master of the world, but he cannot be a slave to it."

"If the affections of a Christian be towards earthly things, the soul will be wronged. It will engage him in a multitude of temptations and snares. 1 Tim. 6:9. It will exceedingly hinder communion with God. Earthly things are as birdlime to the soul. When the heart is mounting up towards heaven, then will come in a wandering thought as a bullet, or as an

arrow out of a bow, and on the sudden fetch it down again. It is the very root of apostasy; and it unfits us for death. None are so unwilling to die as those whose affections are towards earthly things."

"Earthly riches are 'uncertain riches,' 1 Tim. 6:17; but spiritual mercies are 'sure mercies.' Isaiah 55:3."

In the notice which he took of God's providences, he frequently spoke, in discourse with his friends, of the fulfilling of the Scripture in them; "for," saith he, "the Scripture hath many accomplishments, and is in the fulfilling every day." Speaking of a wicked youth in the neighborhood, who was very undutiful to his mother, he charged some of his children to observe the providence of God concerning him: "Perhaps," said he, "I may not live to see it, but do you take notice whether God do not come upon him with some remarkable judgment in this life, according to the threatening implied in the reason annexed to the fifth commandment." But he himself lived to see it fulfilled not long after, in a very signal providence.

On the subject of declensions in religion he remarked, "It was never said of any one that fell away, that he was either 'justified,' or 'begotten again;' whereas, many other glorious things are spoken of them."

"Many begin well in the profession of religion, and hold on a while, and yet break off at last and come to nothing. What is the matter? Want of a 'single eye.' They do not choose religion for religion's sake, nor the ways of God for God's sake, but for some

secular advantage or by-respect; and when the weight is off, the clock stands."

He observed from scripture instances, as well as from some providences which he had taken notice of in his own day, that if any began well in the ways of religion and godliness, and afterwards cast off their profession and returned to profaneness again, usually God set a mark of his displeasure upon them by some visible judgment in this world, their estates ruined, their reputation blasted, their families sunk, or themselves brought to misery, so that all who passed by might say, 'This was an apostate.' 'If any man draw back, my soul shall have no pleasure in him.'"

He observed, from Num. 10:12, "All our removes in this world are but from one wilderness to another. Upon any change that is before us, we are apt to promise ourselves a Canaan; but we shall be deceived, it will prove a wilderness."

Once, pressing the study of the Scriptures, he advised to take a verse of the 119th Psalm every morning to meditate upon, and so go over the psalm twice in the year; "and that," said he, "will bring you to be in love with all the rest of the Scripture." And he often said, "All grace grows as love to the word of God grows."

Mentioning that passage, "And turned my feet unto thy testimonies," he observed, "The great turn to be made in heart and life is *from* all other things *to* the word of God. Conversion turns us to the word of God as our touchstone, to examine ourselves, our state, our ways, spirits, doctrines, worship, customs;

as our glass, to dress by, Jas. 1:23; as our rule, to walk and work by, Gal. 6:16; as our water, to wash us, Psalm 119:9; as our fire, to warm us, Luke 24:25–32; as our food, to nourish us, Job 23:12; as our sword to fight with, Eph. 6:17; as our counsellor in all our doubts, Psalm 119:24; as our cordial, to comfort us; as our heritage, to enrich us."

Noticing the "exceeding great and precious promises" of the divine word, he would say, "Those good things which are only convenient for us are not absolutely promised, such as degrees of grace, comforts, and external favors."

"To every command there is a promise. Deut. 10:16; compare 30:6; Ezek. 18:31; compare 36:26. The command finds us work; the promise finds us strength. The purposes of God are his concealed promises; the promises, his revealed purposes. A believer, though he may have little in possession, has treasures in reversion. The promises of God to us are greater helps for mortifying sin, than our promises to God."

A person asking his advice what to do when we may be in the sight and hearing of the wickedness of the wicked, and whether we are always to reprove them, "Why," saith he, "you know what an angry countenance does; and we may sometimes give a reproof by our looks, when we have not opportunity of giving it otherwise."

He would remark that it is strange to see what an awe sometimes arises upon the spirits of wicked men from the very company and presence of one who

is eminent in holiness; they dare not do then as they dare and do at other times. A profane man having dined once with Mr. John Dod, said afterwards that he did not think it could have been possible to have forborne swearing so long.

On the work of grace in the heart, he said, "A man cannot continue long at a stand in godliness. If we do not find an increase of grace, we may justly suspect a decay in grace. 2 Pet. 3:17, 18. The regenerate part in a believer is styled in Scripture, 'the new man;' or, as it may be rendered, 'the young man.' Col. 3:10. Youth is on the growing hand, so is grace in the heart."

On the duty of Christian reproof, he observed, "When we reprove our brother, we must be careful we violate not his credit. So Christ only 'looked' upon Peter, lest if he had spoken to him the Jews overhearing might have reviled and upbraided him with his treachery to his Master. So also at supper, when he reproved Judas, he speaks in general terms, 'One of you.'"

Again, "To reprove a brother, is like as when he is fallen, to help him up again; when he is wounded, to help to cure him; when he hath a broken bone, to help to set it; when he is out of his way, to put him in it; when he is fallen into the fire, to pluck him out; when he hath contracted defilement, to help to cleanse him."

"In reproving, temper zeal with charity. In the ark there was Aaron's rod, so there was also the pot of manna; *virga severitatis*, *manna dulcedinis*—

the sweet manna, with the chastising rod. Bitter pills must be gilded over with love and meekness."

He would not bear that any should be evil spoken of in his hearing; it was to him as vinegar to the teeth. He would remind those who reflected upon people behind their backs, of that law, Lev. 19 : 14, "Thou shalt not curse the deaf." "Those that are absent are deaf, they cannot right themselves; and therefore say no ill of them." A friend of his inquiring of him concerning a matter which tended to reflect upon some people, he began to give him an account of the story, but immediately broke off and checked himself with these words, "But our rule is to speak evil of no man," and would proceed no further in the story. It was but the week before he died, that a person desired him to lend him a particular book. "Truly," said he, "I would lend it you, but that it rakes open the faults of some which should rather be covered with a mantle of love."

Speaking of anger, he would say, "Wise anger is like fire in a flint; there is much ado to get it out, and when it is out it is gone again presently."

To quicken people to diligence and liveliness in the worship of God, he would sometimes observe that the temple was built upon a threshing-floor, a place of labor. He would also urge the same in answer to those who turned it to his reproach that his meeting-house had once been a barn: "No new thing," would he say, "to turn a threshing-floor into a temple."

Connected with the same subject he gave the following counsels: "Beware of such things as deaden

the heart. Avoid guilt, for it mars all our boldness of access. Guard against the cares of the world, for they are clogs and fetters. They are to the soul as birdlime. A bird so caught cannot fly as before."

"Study things above, that ye may be wise about them. *Mind* them. Rom. 8 : 5; Phil. 3 : 19. *Savor* them; the word is so translated Matt. 16 : 23. Keep up your *relish* of them. The whole man is to be exercised and set at work in heavenly things, but chiefly the affections. Affect things above."

"Spiritual things, graces and duties, are termed things above, because they are so to the natural man, above his reach to understand, above his power to perform, 1 Cor. 2 : 14; because they elevate and advance the soul that hath them and is exercised about them—there is not a duty in religion but an angel might be seen performing it without disparagement; because they are so in regard to their origin—duties were enjoined from above, we are enabled to perform them from above; and because they are so in regard to their tendency—upwards, towards heaven."

"Which do we usually reckon the happier man? Is it he who is poor in the world, and hath true grace; or he who is rich in this world, and hath none? In which of these two men's conditions would we choose to be? What is it we are most solicitous to make sure to ourselves—things on earth, or things above? What is it you desire most to leave your children? Have you spent as many thoughts, and sought as many ways how you might bring them to

Christ, as how you might raise them and provide for them in the world? These queries impartially answered will evidence what esteem we have of things above, and our esteem will evidence what affection we have towards them."

When some zealous people in the country would have him preach against top-knots, and other vanities in apparel, he would say that was none of his business; if he could but persuade people to Christ, the pride and vanity and excess of those things would fall of course; and yet he had a dislike to vanity and gayety of dress, and allowed it not in those over whom he had influence. His rule was, that in such things we must neither be owls nor apes; not affect singularity, nor affect modishness; nor, as he used to observe from 1 Peter, 3 : 3, make the putting on of apparel our adorning, because Christians have better things with which to adorn themselves. When some complained to him of a relation of theirs that would not let them dress his children with ribbons and other fine things, "Why, truly," said he, "those things are fit for children;" thereby reproving both him that would not allow them to his children, and those that perhaps minded them too much themselves.

On first wearing a new suit of clothes he wrote, "Lord, clothe me with thy righteousness, which is a comely, costly, lasting, everlasting garment."

"Four sorts of zeal," he would remark, "are to be condemned: blind zeal, Rom. 10 : 2; bitter zeal, James 3 : 14; proud zeal, 2 Kings, 10; partial zeal, Matt. 23 : 23.

On one occasion he writes, "None should despair, because God can help them; none should presume, because God can cross them."

Referring to the fundamentals of the Christian religion, "They consist," he observed, "in matters of *faith*, John 17:3; 8:24; Acts 4:11; 1 Cor. 1:23; 2:2; 3:11; of *practice*, Matt. 4:17; Luke 11:23; John 13:34; 15:14; and of *worship*, John 4:24; 16:23; Phil. 3:3; Col. 3:17; 2:18, 19."

"True godliness is scripture godliness, godliness according to what is written. Psalm 119:133; Gal. 6:16."

Speaking of pride, he would say, "The worst sin, pride, comes out of our graces; and the best grace, which is humility, comes out of our sins." And on the same topic he remarked, "We should be troubled as much at unjust praises as at unjust slanders."

"What the soul is to the body," he would remark, "that the saints are to the world, the balsam and life of it; yet, as the body abuses the soul, so doth this world the saints."

"The study of history," he notes, "is pleasant. I find afflictions and persecutions have been always the lot of the people of God; but God hath still upheld his church, and will do it to the end."

To one complaining of weakness in duty, he said, "Remember two things: that you 'are not under the law, but under grace;' that you are on earth, and not in heaven."

On prayer he said, "If you would pray fervently, walk watchfully. Rest not in forms. Artificial breath,

such as that which comes from a pair of bellows, is cold; but natural breath, which comes from the mouth of a living man, is warm. Stir thyself up with quickening meditations. Psalm 39:3. Beg assistance from the Spirit."

He remarked, "We must not go a step out of our way, neither to meet the cross nor to miss it."

He often expressed the assurance which he felt, that whatever damage any one might sustain in the cause of religion, God is able to make it up again. And he used to say, "Though we may be losers *for* Christ, yet we shall not be losers *by* him in the end."

Frequently, both in sermons and discourses, he would press people to fix to themselves some good principles, and to come off from the corrupt and carnal principles by which worldly people are governed. And he took all occasions to recommend such principles as these: that God, who is the first and best, should have the first and best; that a part in Christ is a good part; that soul prosperity is the best prosperity; and that it is well or ill with us, according as it is well or ill with our souls; that honesty is the best policy. That those who would have the comfort of relations, must be careful to do the duty of them. That all is well that ends everlastingly well; that time and the things of time, are nothing compared with eternity and the things of eternity; that it is better to suffer the greatest affliction, than to commit the least sin; that it highly concerns us to do that now, which we shall most wish we had done when we come to die; that work for God is its own wages; that it is folly

for a man to do that which he must certainly undo again by repentance, or be undone to all eternity.

Contrasting the superior principles under which Christians act with those which influence others, he wrote, "A man may be strong to do much and suffer much from external weights, pulling and drawing, that is, from motives from without, to please men or to gain applause; but that is another thing from what is done by an inward principle—grace in the heart, the love of God shed abroad there, the love of Christ constraining, as the bias in the bowl, or the spring in a watch."

Illustrating the future blessedness of Christians by comparison, he remarked, "Eternal life is the life of heaven: this and spiritual life are for substance the same, they differ in degree only. Life spiritual, the life of grace, is life eternal, the life of glory begun; and life eternal, the life of glory, is life spiritual, the life of grace perfected. They differ as the child's life and the man's life, 1 Cor. 13:11, 12; as the morning sun from the noon sun, Prov. 4:18; as the spring from the summer, the budding rose from the blown rose."

Speaking of the causes of atheism, he had this observation: "A head full of vain and unprofitable notions, meeting with a heart full of pride and self-conceitedness, dispose a man directly to be an atheist."

A gentlewoman that upon some unkindness between her and her husband was parted from him, and lived separately for nearly a year, grew melancholy, and complained of sin and the withdrawment

of the light of God's countenance, and the want of assurance; he told her that she must rectify what was amiss between her and her husband, and return into the way of duty, else it was in vain to expect peace. Her friends were against it, but he was confident it would prove so.

Noticing the causes of God's hiding his face from his people, he remarks, "Most commonly, sin in us is the cause. Sin is a separating, darkening thing, Isaiah 59:2; Eph. 5:11; particularly security—carnal confidence, Psalm 30:6, 7, neglect of opportunities, Cant. 5:2, 3, etc., worldly-mindedness, Isa. 57:17, 1 Tim. 6:10, cowardice in God's cause and service, Jonah 2:4. Yet sometimes pure love in him is the reason. Isaiah 50:10. He has hereby several holy ends in view: to convince us of our dependence upon him for all the comfort we have; to quicken our desires after him—see Matt. 15:22, etc.; to discover to us the light of his countenance; to prevent our being puffed up, 2 Cor. 12; to stir up our longings after heaven."

With reference to the divine Being, he sometimes observed, "God reserves three things to himself: the revenge of injuries, Rom. 12:19; the glory of deeds, Isaiah 43:8; and the knowledge of secrets, Deut. 29:29."

"The will of God's purpose is the rule of all his actions; the will of his precept is the rule of all our actions."

"God can provide for us without us; so cannot we without God."

He said he had observed concerning himself, that he was sometimes the worse for eating, but never for abstinence; sometimes the worse for wearing too few clothes, but never for wearing too many; sometimes the worse for speaking, but never for keeping silence.

On the Scriptures he would sometimes say, "Prefer having eyes to read the Scriptures, and be blind to every thing else, rather than to read every thing else and neglect the Bible. CHRIST is the lesson there taught, and it is a lesson which it will do us abundant good to learn. It is unspeakably satisfying to the understanding. It is both sweet and comfortable, refreshing and joyous. It is strangely renewing and changing within, as to the inner man, by making the tree good, bowing the will, and raising the affections; and as strangely reforming and mending without, in the life and conversation."

It was but a little before he died, that in reading the fiftieth chapter of the prophesy of Isaiah, he observed, from the fourth verse, "The Lord hath given me the tongue of the learned," that the true learning of a gospel minister consists, not in being able to talk Latin fluently, and to dispute in philosophy, but in being able to "speak a word in season" to weary souls. He that knows how to do that well, is a learned minister.

May the "Lord of the harvest" send forth a host of such "laborers into his harvest." Amen.

CHAPTER IX.

A SERMON

PREACHED AT BROAD OAK, JUNE 28, 1696, ON OCCASION OF THE DEATH OF THE REV. PHILIP HENRY, A. M., WHO FELL ASLEEP IN THE LORD, JUNE 24, 1696, IN THE SIXTY-FIFTH YEAR OF HIS AGE. BY HIS SON, THE REV. MATTHEW HENRY.

"AND BY IT HE BEING DEAD YET SPEAKETH."—HEB. 11:4.

DEAD and yet speaketh, speaketh and yet dead! Is not this a paradox? We always took the grave for a land of silence; and they that are gone down to the congregations of the dead, are said to dwell in silence: "The dead praise not the Lord, neither any that go down into silence." Psa. 115:17. And if praising God be silenced in the grave, every thing else should be. It is fit there should be silence, for there is no knowledge, nor wisdom in the grave where we are going. Eccles. 9:10. And yet my text tells you of one being dead, and yet he speaketh. If you ask how this can be, the answer is ready in the text: Faith, which makes other paradoxes plain and easy, makes this so; for by it, by faith, he being dead yet speaketh. Faith is a quickening grace, a speaking grace. Faith calls things that are not as though they were, by fastening upon the word of the eternal God, which does so. Rom. 4:17. The person spoken of is he who stands here first of the Old Testament worthies that did and got such great things by faith—the first of God's wit-

nesses called to appear to testify the excellency of the grace of faith. He was, for aught we know, the first man that died, the first that trod that darksome valley, the first begotten to the dead, as Christ was the first begotten from the dead. He died a martyr: so early did martyrdom come into the world. The first man that died, died for his religion—the man of whom it is here said, that by faith he being dead yet speaketh.

That we may give the text its full extent of usefulness, let us apply it to Abel himself, to all the saints, to the martyrs, and especially to faithful ministers, and particularly to him whom the Lord hath taken from our head this day.

1. Let us apply it to *Abel himself:* "he being dead yet speaketh." The margin reads it, "he being dead, is yet spoken of;" and then it is but a particular application of that to him which is said in general of all the Old Testament saints, that by faith they "obtained a good report." Dead men are usually forgotten, being out of sight they are out of mind, Psalm 31 : 12 ; but faith reasons from this in death. Abel, though long since dead, yet is spoken of. Our Lord Jesus spoke of him when he dated the great era of martyrdom from the blood of righteous Abel. Matt. 23 : 35. And it was no small honor to be spoken of by Him who was the fountain of honor, to whom all judgment is committed, and from whom the decisive sentence will be received. He is yet spoken of by the universal church, for wherever this scripture is read, there shall this be told for a memorial of Abel,

that by faith he offered unto God a more excellent sacrifice than Cain, and for it indeed lost his life, but by it obtained witness that he was righteous, God testifying of his gifts. Thus is the name of Abel made known and perpetuated as the days of heaven. "Being dead he yet speaketh." So we read, and so the generality of interpreters take it; he speaketh against his brother Cain—so some would make it parallel with Gen. 4 : 10, "The voice of thy brother's blood crieth." The cry of blood, innocent and righteous blood, is very loud; it reaches the ears of that God to whom vengeance belongeth, to whom the life and death of his saints is precious, and who will not suffer a drop of their blood to be spilt but upon a valuable consideration. "Being dead he yet speaketh." The dying words of Zechariah were, "The Lord look down upon it and require it," 2 Chron. 24 : 22; and the cry of the souls under the altar was, "How long, O Lord, holy and true?" Rev. 6 : 10. Thus he yet speaketh. The cry of blood is a continual cry, and will not cease till the Lord cometh to make inquisition for it at the great day, and to complete the recompense for the controversy of Zion. Abel's blood yet crieth against all that have gone in the way of Cain as persecutors. Abel as the foreman of that great inquest of suffering saints speaks to you all, to convict the bloody generation that have eaten God's people as they eat bread. Or he speaketh *to us*. There are many excellent lessons that are taught us by the life and death of Abel. He speaketh for our instruction and consolation. Scripture stories speak

a great deal, and particularly this concerning Abel, who being dead in the beginning of the world yet speaketh for our learning, "upon whom the ends of the world are come," 1 Cor. 10 : 11, "that we, through patience and comfort of the Scriptures, might have hope." Rom. 15 : 4.

2. Apply it to *other martyrs*, who being dead for the testimony of Jesus Christ, and for their constant adherence to the word of his patience, do yet speak for the comfort and encouragement of those that follow after them in that narrow, afflictive way which tends to life. What is here said of Abel, who led the van, may be said of all the rest, even of those that bring up the rear in that noble army of martyrs, who being dead yet speak—speak to us, who are exhorted to follow them and take them for our example. The martyrs of Jesus speak to us, that the truths of God are precious and valuable, and worth suffering for; and that there is a reality in future unseen things, for the prospect of them hath administered solid comfort to them when they have been "pressed above measure." They tell us that Christ is a good Master, and his cause a good cause; and that as *affliction* for Christ hath *abounded*, *consolation* from him hath *much more abounded*. The gospel of Christ being thus handed down to us, *sealed with the blood of the martyrs*, hath been upon that account so much the more cheerfully embraced. How many were "baptized for the dead," 1 Cor. 15 : 29; that is, took upon them the profession of the Christian faith for the sake of the dead martyrs, and upon the inducement of

their patience and constancy in suffering for the truth. If there be no resurrection from the dead, nor a future state, that argument which hath been cogent with so many falls to the ground and deceives them. This is the sense that a late learned interpreter gives of that difficult scripture. It were easy to give instances from church history of those that were converted to the faith of Christ by the death of the martyrs; and the things which happened to them, though hard things, fell out to the furtherance of the gospel. Hence the blood of the martyrs became the seed of the church, and they overcame the old serpent by not "loving their lives unto the death," in defence of the word of their testimony. Being dead they speak to others, to expect sufferings, and yet not to fear them; to count upon them—to count them but "light," and "for a moment." For our own part, we "have not yet resisted unto blood;" but if we should live to see such a day, when we could not buy the truth at any cheaper rate than the laying down of our lives—if it ever should come to this dilemma, that we must either die for Christ or deny him, as who knows what event may be in the womb of time? "let not him that girdeth on his harness boast as he that putteth it off"—then let us hear what the martyrs being dead yet speak, and take encouragement from them to choose affliction rather than iniquity, the greatest sufferings rather than the least sin; for *this* yet speaks, and it is a "faithful saying, If we suffer, we shall also reign with him." 2 Tim. 2:11, 12. And though we be losers *for* Christ, we shall not, we cannot be losers *by* him in the

end. Cruel persecutors sometimes, for politic ends, even when they thirst after the blood of the saints, think it enough to silence them and not kill them. It was the course Julian the apostate took for the extirpating of Christianity; and the martyrs that were put to death in Queen Mary's days in England were forbid to speak to the people when they died. Nothing tormented the world more than their witness-speaking. But let them do their worst: they may kill, but they cannot silence them; they may stop their breath, but they cannot stop their mouths; for being dead, they yet speak to the confusion of their adversaries.

3. Apply it to *all saints:* being dead, they yet speak. The death of the saints is a very usual and common dispensation of Providence. The "godly man ceaseth," the "faithful fail," and the "merciful are taken away." Such providences as these have a loud voice, which crieth in the city to the survivors. The death of the saints speaketh the evil of sin, the remainder of which is in the best. It is owing to that they die; for "the body is dead because of sin." It speaks the vanity of life, and of all its delights and enjoyments; for if the favorites of heaven are dying daily, and going out of the world, it is a sign that the things of the world are not the best things, else those whom God loves best would not be taken soonest from them. It speaks that all things come alike to all, and that "one event happeneth to the righteous and the wicked;" so that none knows love or hatred by all that is before him in this world.

But he that would know it, must look before him into the other world. It speaks to us, that whatsoever our "hand findeth to do," we should be doing it with all our might, and to work the work of Him that sent us while it is day, because "the night cometh, wherein no man can work." Being dead, they speak to us what a cordial an interest in Christ is in a dying hour; and therefore, death being found by them to be not the king of terrors, but one of the best friends they had next to Jesus Christ, the period of all their misery, and their passage to eternal glory, we cannot but wish to "die the death of the righteous," and to have our "last end," or as some read it, our future state, "like his." And what greater inducement can there be than this, to live the life of the righteous, and to have our present state and way like his? If the saints die, then there is no discharge in that war; and it is not the stroke, but the *sting* of death, from which righteousness delivers. And if sometimes they have "bands in their death," they speak to us to prepare for the like, for if this be done to the "green tree," what may the "dry" expect? Lay your ears this day to the coffins and graves of departed saints, who though they do not pray for us, yet preach to us in the words of Christ, "Be ye therefore also ready." Matt. 24 : 44. They are gone, and we are going; their glass is run out, and ours is running; and therefore it concerns us to be always on our watch, with our "loins girt," and our "lamps burning," that if at midnight the cry should be made, "Behold the bridegroom cometh, go ye out to meet

him," we may not have to buy oil when we should burn it; nor, with Saul, be hid among the stuff of this world when we are sent for to enter upon the kingdom.

4. Let me apply it to the *faithful ministers* that have spoken unto us the word of God. They are God's spokesmen in the world, the watchmen set upon your walls which are not to keep silence. But "we have this treasure in earthen vessels," which are soon broken. What becomes of the treasure then? Why the treasure is God's, and shall not be lost; the word shall be spoken though the minister be silent in the dust, for it endures for ever. Nay, "out of the eater" comes forth "meat;" for ministers being dead yet speak. Particularly, let me apply it to your minister, or rather Christ's for you, whom God hath now by a sad and sudden stroke removed from you, after he hath been long speaking to you the word of God.

You see I hasten to what I principally intended, and you will not wonder why my thoughts at this time could not fasten upon any other subject, for I am sure yours cannot, and to have spoken of any thing else to-day would be a jar in the harmony of sorrow wherein you and I are concerned. I confess it may seem incongruous that I, who stood in so near a relationship to him, should stand here to speak of him; and truly, if his worth and honor were a matter of doubtful disputation, and were only to be found by secret search, it would seem so to me too. Were I to speak for his glory, it would look too much like seeking my own. But the matter is not so, we need

not dig for it. He was one that had a "good report of all men," yea, and of the truth itself; and therefore none can blame me if I also bear record, since all of you in this assembly can bear witness that my record is true. Why should not I cast my mite into a common treasury? Nay, the general duty required in the fifth commandment, I think obligeth me to take this opportunity of doing him honor at his death. I am sure I have as much reason for it, if I might speak the deep impressions of my own soul, as ever any son had. Those that have any sense of justice and gratitude, cannot but honor and respect a *father* that has been the instrument of their being, especially if a kind and loving one; cannot but respect a *tutor* that has been the instrument of their learning, especially if a skilful and faithful one; cannot but respect a *minister* that hath been a spiritual father, that hath been the instrument of their regeneration, especially if continuing a tender and faithful overseer. Now, if any one of these three relations challenge such a profound regard, what may justly be expected when these meet in one and the same person? Surely I ought to reckon such a one worthy of double, nay, treble honor. The French have a proverb to this purpose, which I have many a time thought of with application to him: "To father, teacher, and God all-sufficient, none can render equivalent." But I must remember I am preaching not *before* you, but *to* you, and must therefore speak that which may be profitable to you, rather than that which may give vent to my own passions.

Many a time hath he spoken to you in this place the things pertaining to the kingdom of God, and now he is gone. The doleful accent of your sorrow is, "Alas, we shall never hear good Mr. Henry more." Yea, I am here to tell you—is it not good news to you?—that you may hear him again. He is dead, but not speechless; "being dead he yet speaketh." What would you give to hear him preaching in this pulpit this Lord's day whom you had here but the *last*, teaching you to "add to your faith virtue," which was his last subject, and to hear again those gracious words which proceeded out of his mouth? Why, my brethren, by faith you may yet hear him—faith acting upon what you have heard from him, and upon the word of God compared with the providence of the day; for by it he being dead, that is, notwithstanding his death—nay, he "being dead," that is, by his death, "yet speaketh." Now, to set in order what I design, the products of a few broken thoughts, I shall observe both the readings of the text, which were hinted at before with application to him: He, "being dead," is yet spoken of. He, "being dead," yet speaketh. You see, the preacher of so many sermons among you must be the subject of this, so that it is to *him* that your serious attention is required.

I. He, "being dead," is yet SPOKEN OF.

1. I shall hint at this as *his honor;* that as many eyes were fastened upon him while he lived—"a city set upon a hill cannot be hid"—so many tongues do and will speak of him in this country and neighbor-

hood, now he is gone and shall be seen no more. All that knew him knew very well that he was as far from seeking or affecting honor among men as any could be. Humility was his master-grace, and that which he was most eminent for. Honor is like the shadow, that as it flies from those that follow it, follows those that fly from it. And in the honor which his friends and neighbors have done him at his death, and the honorable testimonies which are given to him by all sorts of persons, I cannot but read the fulfilling of this scripture, "Before honor is humility." A great name, like the names of the great ones of the earth, is usually very much withered by death. We read of those that bear their shame when they go down into the pit, though they were the terror of the mighty in the land of the living. Ezek. 32:25. But a good name is out of the reach of death; is not buried in the grave, but rather grows up from it. It is not for nothing that Solomon hath joined this saying, "A good name is better than precious ointment," with that which follows, "The day of one's death is better than the day of one's birth;" it completeth the character of those that finish well. The sun may be a great part of the day under a cloud, and yet it is the sun still; and perhaps his reflected rays in the evening, after he is set, may be more illustrious than any of all the day before. It is so with humble souls whom honor shall uphold. God hath said it, and no word of his shall fall to the ground, "Them that honor me I will honor." And who can conceive what "shall be done to the man" whom the King of kings

"delighteth to honor?" Commonly, that man is a Mordecai who least expects it; not a Haman, who thinks, Who should it be but myself? Those that honor God by self-denial and self-abasement, God will honor with that good report which the elders obtained, though the other promises they received not. Heb. 11:39.

2. I shall speak more largely of it as *your duty*. If God will honor those that honor him, it becomes us to be "workers together with him," and to concur with his design herein. It is made one part of the character of the citizen of Zion, that he honoreth them that fear the Lord, not only while they live, but when they die. Why did the king of Babylon pay the respect of an embassy to Hezekiah upon the occasion of his recovery, and the wonder done in the land thereupon, but perhaps because the sun, which was the god the Babylonians worshipped, did him the honor to go back so many degrees for a sign to him? And shall not we then honor those whom our God honors, and confess them before men whom Christ will confess before angels? That promise to the righteous, that they "shall be had in everlasting remembrance," doubtless speaks duty to those that survive. Take it as speaking your duty to the memory of your translated minister; and not to him only, though to him especially I shall take leave at this time to apply it, but to all other faithful ministers and Christians whom we have known, that are gone before to glory—though not all of one mind, or all of your mind, in little matters. Let the mem-

ories of all those be precious, whether conformists or non-conformists, in whom you have seen any thing of Christ; for in every nation, "he that feareth God, and worketh righteousness, is accepted of him," and should be so of us. While your faithful minister was with you, you know what a monitor he was to you, and a remembrancer at the throne of grace for you. I refer to that expression, Isaiah 62:6, 7. He did not, he could not forget you, any more than a woman can forget her sucking child. It will therefore be ungrateful if you forget him now he is gone. There are four things which I would particularly recommend to you as profitable to be often spoken of concerning him:

(1.) Speak of his preaching. What that was is manifest before God and your own consciences. Though he was often driven into corners, he never sought them nor needed them. Now he is gone, you should "give the more earnest heed to the things you have heard" from him, and not "let them slip." Speak often of the excellent subjects he preached upon; the choice and method of which he had a peculiar facility in, above any minister I ever knew. Very successful he was in seeking to find out "acceptable words," which I hope have been as goads to quicken you, and are and will be as "nails fastened" in a sure place—not to be dropped or drawn out—by the hand of Him who is the great Master of assemblies. Of all the subjects he has preached on in these last days of liberty, there was none that affected and filled him more than that concerning Christ—what he is made of God to true believers—in fourteen

"personal relations" and forty "real benefits." His heart was upon these things, and in them he was in his element; and those that heard him could not but take knowledge of him that he had "been with Jesus." I know many of you wish that they were printed. Do you then print them upon the tables of your hearts, and that will do you more good than if they were "graven with an iron pen and lead in the rock for ever." Many other profitable subjects he handled, and you cannot forget how he endeavored, in the order of them, as well as in the manner of his treating them, and his repetition-sermons at the close of them, that after his decease you "might have these things always in remembrance." 2 Peter, 1 : 15. Let us not therefore receive the grace of God therein in vain. Now, one good way to preserve in your memory what you have heard, is to be frequently *speaking* of it. Let it be known by your pious and good discourse that you were the hearers of such a minister, whose sayings you have treasured up, and bring out of that treasury "things new and old." My advice therefore to you is, that you make much of what you have heard, because you are never likely to have more. Speak of his expositions of the Scripture, which were so very pleasant and edifying, and were easily remembered because they attended the text so closely. Speak of what you have heard from him in the catechizing of children. The strongest of you may have occasion for the "milk" provided for "babes." Many of you have a good deal of his preaching in writing, that may be of great use to you

in remembering what you have heard and received and learned, and if it be preserved and used as it might be, it may be written "for the generations to come, that the people that may be created may," for it, "praise the Lord."

(2.) Speak of his pattern. It has been said by many that his life was a continued sermon; and surely it was both the explication, confirmation, and application of his doctrine. Christianity, in the power and reality of it, was exemplified in his whole conversation. Those that conversed with him—and it was no hard matter to do that, so easy was he of access—could not but see the Spirit and grace of God in him, which wherever it is, "like the ointment of the right hand, betrayeth itself." It may not be so proper in me to instance in every particular what you have both heard and seen from him, and those did not contradict each other. How exemplary was he in his family—an instance, I think, scarcely to be paralleled for constancy in all the parts of family worship. He was one who made that, as all other branches of religion, his business; and he was "not slothful" in it. How exemplary in his carriage to all men; and how much under the influence of that meek and quiet spirit which is, in the sight of God, of great price. Many of you have had occasion, one time or other, for personal converse with him, and cannot but have observed many things well worth your imitation. He being dead, let these things be spoken of. Let him be mentioned among the cloud of witnesses with which you are encompassed about,

that you may be quickened, and directed to run with patience the race which is set before you. This is the best way to remember our guides; to follow their faith, "considering the end of their conversation," that is, how well they finished. Heb. 13:7. When he hath sometimes been solicited to have his picture drawn, he would say, "No; a minister's best picture is drawn in the hearts of his people." So a minister's best monument is in the hearts of his people. There let each of us erect a monument of love for him, and it will furnish us, as the historian Josephus saith the monument of David did those who opened it long after, with a rich and valuable treasure, if we follow him as he followed Christ.

(3.) Speak of his profitableness, through grace, to you. In other things, he used to say, "Let every man speak as he finds." When your deceased minister is to be spoken of, speak as you have found him; that is, as God hath made him to you; for that saying he so often used is applicable to himself, "Every creature is that to us, and no more, that God makes it to be." So he was but the "earthen vessel," the "excellency of the power" was God's. By the grace of God he was to you what he was, and as such we should speak of him. To speak feelingly and experimentally is the surest way to preserve and promote the advantage we have had by him. There are some, nay, many of you, to whom he was a spiritual father. Though you have many instructors in Christ, yet have you not had many fathers, for he hath "begotten you again through the gospel." 1 Cor. 4:15. And it

follows, verse 16, "Wherefore, be ye followers of me." Not that he was the author and giver of your grace. No; it is the Spirit's prerogative to be so. What are Paul and Apollos, "but ministers by whom ye believed?" 1 Cor. 3:5. But though he was only the instrument of your grace, the shaft in the hand of the Lord, the minister by whom ye believed, yet God having honored him in making him so, you ought to honor him by a grateful remembrance as your spiritual father. And if he could witness the tenderness of a father, surely you ought to witness the respect of children towards him and his memory. Remember how your hearts were opened by the key of David in his hand; how the strong-holds were brought down by the spiritual weapons of his warfare, and the powers of darkness vanquished and subdued "by the sword of the Lord and of Gideon." Speak of the way he took in dealing with souls, not to terrify with thunderclaps from mount Sinai, but to allure and invite in a "still" and "small voice" from mount Zion; reckoning that the most kindly work upon the soul, which is the product of gospel grace and redeeming love revealed there. Others of you have found him a spiritual nurse, and a very skilful, careful, tender one, who had learned of the great Shepherd of the sheep to "gather the lambs in his arms, and carry them in his bosom." He hath fed you with "milk" and with "strong meat" too, as you were able to bear it. Others of you have found him a faithful reprover, when at any time you had done amiss. Though it was much his temper not to make himself uncomfort-

able to any body, yet that did not hinder him from the discharge of his duty in the rebukes of love, when there was occasion. You know how well he had learned to restore with the spirit of meekness, Gal. 6 : 1 ; to set in joint again—so he used to observe the import of the word to be, alluding to surgeons setting broken bones, in which you have heard him say, "There is need of the eagle's eye, the lion's heart, and the lady's hand," that is, prudence, courage, and tenderness; and his practice was according to this spiritual operation. Others of you have found him a comforter in your sorrows, and a helper of your joys. Perhaps you have come to him laboring under doubts and fears, cast down and disquieted, walking in darkness and having no light, and have found his tongue so much the "tongue of the learned," speaking a word in season to weary souls, that you have gone from him comforted and refreshed, and your "countenance hath been no more sad." Well, he being dead, let him for this be spoken of, and your former comforts, thus brought to remembrance, may be present cordials and supports to you.

(4.) Speak of the providences of God that were concerning him. If it be our duty to look not at our own things only, but at the things of others also, then of theirs especially who are set over us in the Lord. He often spoke of the comfortable events of providence concerning him, with a thankful sense of the goodness of God to him in them, that others might join with him in his thanksgiving. You would do well to remember them now he is gone, that your praises

may be continued, and even pass unmixed with your sorrows. Let it be still spoken of, for it hath been many a time, that his habitation was blessed. The adversary might suggest, with the same envious grudging as he did of holy Job, "Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." It was often observed, that all that he had and all that he put his hand to remarkably prospered, and that "the dew lay all night upon his branch." Let this, now he is dead, be spoken of as the fulfilling of the scripture, "Seek ye first the kingdom of God," and the "righteousness" thereof, and then "all these things shall be added unto you," Matt. 6:33, as far as is for God's glory and your own real good. Godliness hath "the promise of the life that now is," and many times the performance of it, if not in kind, yet in kindness. It was a maxim which, among many that I remember, was the result of his comparing his own experience with the word of God, that "when we are doing God's work, we may let him alone to do ours; and while we mind our duty, we may comfortably trust God with our safety and success." I confess, as to this, God dealt better with him than with many others of his faithful ministers. By this consideration alone no certain rules can be taken by which to judge of the divine favors, but when at any time God is pleased to crown remarkable piety with remarkable prosperity in the world, we are not to pass by such a dispensation of provi-

dence unregarded. "Whoso is wise," and observeth these things, may from thence "understand the loving kindness of the Lord," and infer, "Behold, thus shall the man be blessed that feareth the Lord." Surely in him this scripture was remarkably fulfilled, "The meek shall inherit the earth." Psalm 37 : 11. His prosperity was likewise an instance of the truth, that doing good with an estate is the only way to have the comfort of it; and there is that "scattereth" in bounty and usefulness, and yet "increaseth." That good bond which we have under the hand and seal of the God of truth, still remains in full force, power, and virtue, and is not subject to any defeasance, that "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" with interest and rich advantage.* This scripture you have seen fulfilled in him, as in many others, who have dispersed and given to the poor. What good he did with that which the Lord had given him, notwithstanding his great humility in it, and care that his "left hand" should not know what his "right hand" did, you all know something of. I appeal to the poor concerning it, whose loins have blessed him, and whose hearts have blessed God for him. In this, according to the rule he was wont to give to others, he made his own hands his executors.

* On this subject Mrs. Savage in her diary makes the following note: "I verily believe we all fare the better, even in this world, for my dear father's charity to the poor. It appears by some of his papers of accounts, that out of his small income he gave in money fifteen pounds in one year, besides all that were relieved at his door. He devised liberal things."

And when you speak of the providence of God concerning him, do not forget that measure of health and strength that God graciously gave him to go through such a great deal of work, at home and abroad, on sabbath-days and week-days, with so much vigor and constancy to the sixty-fifth year of his age; and even then his bow abiding in strength and renewed in his hands. This was "the Lord's doing," and much beyond what all expected who knew the weakness of his body and the liveliness of his spirit at his first setting out.

Nor will you forget the last scene of providence concerning him—you all think now you will never forget it—his removal from you. Among other things, let him be spoken of as one whom his Lord, when he came, found so doing; who took a very short step from the pulpit to the throne, and was ravished out of your embraces or ever you were aware. Speak of this to one another, not merely as a matter of talk, but as the Lord's controversy with you, which you are concerned to hear and lay to heart. I doubt not but you are all sensible now of the loss you sustain, as Israel was when Aaron was dead. Let not the sense wear off but continue; that the remaining impressions of this providence, and your frequent tender expressions, may appear to be deep and sincere, and that it may be said of you, as the Jews said of Christ, "Behold how he loved him." You know how free he was of his pains among you, and his ministry was not chargeable to any, but all the pay he desired for his labors was your spiritual profit by

them. In gratitude for which, you are the more obliged to remember and continue the payment now he is gone, keeping in remembrance the truths he taught you and the copies he set you, that, as was said in the morning,* "while religion lives among you, the name of that blessed man who is now in glory may flourish with you." And when I say you must speak of your minister who is dead, your doing it to *his* honor is the least that I intended. No; let him be spoken of,

3. *To the glory of God*, whose instrument he was. I bespeak not a grain of that incense to be burned to his honor which ought to be offered at God's altar. God forbid I should; for what is Paul, and what is Apollos—earthen vessels while they live, and broken pitchers when they are dead—but what God is pleased to make them unto us? Do as Paul did, 1 Thess. 1:2, 3, that thanked his God upon every remembrance of his friends. Let not your praise terminate in your minister, but pass through him to the Lord Christ, in whose right hand he was so long a bright and shining star.

4. *With application to yourselves*, and for your own spiritual benefit and edification. For in all our discourse we must study that by which we may edify one another. So speak of your minister as to increase one another's good affections and confirm each other's resolutions for Christ and holiness, and thus you may

* The Rev. James Owen had preached to the bereaved congregation in the morning of that mournful Sabbath at Broad Oak.

find meat in the eater and sweetness in the strong, the life of gospel grace by the death of gospel ministers.

I have but one hint more under this head, and it is this particular remark. Since he came into the country, now almost forty-three years ago, you know that two places have had the benefit of his labors. The former enjoyed it about eight or nine years; and what a burning and shining light he was in that parish, we that are young have heard with our ears, and those of you that are older do know and remember. And yet, though he was so eminent an instrument of good there, within a few years after his removal from thence he was in a manner forgotten. Those few that were his "joy and crown" were removed by death, and as he himself observed, a new generation soon sprung up which "knew not Joseph." You have had the happiness of his ministry above three times as long, but if it be so soon forgotten here, and the fruits so soon withered, I doubt not you will have a sad account to give another day. But I have a great deal of reason to hope better things of you, my brethren, and you will never forget what you went into the "wilderness to see."

II. He being dead YET SPEAKETH; that is, as some understand it, he yet *liveth;* and they think there is no more than that in it—that Abel not only by faith obtained witness that he was righteous, but by it also being dead obtained eternal life. Cain killed his body, but he yet speaketh the praise of the Lord in heaven with the blessed angels, those glorious

morning stars which sang together. We are told, Rev. 6 : 9, what was not only said but *cried* with a loud voice by the saints under the altar, the souls which are slain, by which it is witnessed that they live. Your deceased minister being dead yet liveth. If it be asked of your fathers, Where are they? blessed be God, we know where they are; not lost, but gone before to glory. They are where the great Shepherd of the sheep is. They are no longer in our assemblies; they are where they longed to be, and where we, through grace, hope to be with them shortly. For he that was our fathers' God, "is not the God of the dead, but of the living," and they live to him and with him. But I shall take it more particularly. There are some that he being dead speaketh *against*. There are others, nay, all, that he being dead speaketh *to*. Surely you will hearken, if not to "Moses and the prophets," yet when one speaketh to you "*from* the dead."

1. Is it not a surprise to you to hear that there are some that he being dead yet speaketh *against?* I will tell you, in short, whom: all those which sat under his ministry in impenitency and unbelief; all who attended on his plain and powerful preaching from time to time with unconverted, unsanctified hearts; all the hypocrites of this congregation, who keep up secret haunts of sin under the cloak of a visible profession, and deny the power of godliness while they pride themselves in the form of it—that have a name to live while they are dead in trespasses and sins—and we have reason to fear there are such with

you, even with you; it would be the happiest society on this side heaven, if there were not—these are they whom he being dead yet speaketh against. Fair warning he gave from the word of God to every careless soul, and followed it with "precept upon precept, line upon line." How often hath he called upon you to leave your sins and turn to God, and close with Christ; and how did he order his cause before you, and choose out words to reason with you. He hath set before you "life and death," "good and evil," "the blessing and the curse." And many a time hath he told you, if you did not return and repent after such warning, he had delivered his soul, and your blood would be upon your own head. And perhaps your hearts have, with Felix, trembled under such reasonings as these. Whether you think it or not, your minister is gone to give up his account, not only of himself—that no doubt he hath done with joy—but of you too. It is said, in Luke 14 : 21, that the servant who had been sent to invite to the marriage came and showed his Lord how he had sped in his invitation. Your minister was wont to ask you sometimes, when he was sincerely putting to you the grand case of your eternal salvation, and earnestly pressing you to consent to the gospel offer, what answer he should return to Him that sent him. What answer you gave him you best know; but he is now gone to give up his accounts and to make his presentments at the great tribunal before which we must all appear shortly. Nay, let me tell you further, he will not only be a witness against you, but he will be an

assistant with Christ in the judgment, to assent and subscribe to the sentence which at that day will be passed upon you, for thus the saints will judge the world, 1 Cor. 6 : 2, especially ministers, Luke 22 : 30. Though while he was with you he loved you well, and earnestly desired your welfare, yet, if you perish in impenitency, the day is coming when he will be content to see you perish, and will join with glorified saints in applauding the sentence. "Hallelujah; just and righteous are thy judgments." Rev. 19 : 1, 2. The dresser of the vineyard, that prayed so hard for another year's reprieve, and promised to take so much pains with the barren fig-tree, resolves, if he succeeds not, to say not another word in its favor. "If it bear fruit, well; but if not, then after that thou shalt cut it down," Luke 13 : 9; so shall be its doom. the dresser himself hath decided it. When the day of patience is over, the "wrath of the Lamb" will break forth without remedy against his enemies, who would not have him to reign over them. I speak this, if it may be at last, to alarm and awaken some sleeping souls, and to revive what you have heard from him, that it may not be brought in evidence against you at the great day; and if the death of your minister may but awaken some impressions upon you, so as to prevail with you to leave your sins, it will be, to such, a happy providence; and may Samson's story be again verified, that he slew more of the enemies of the Lord at his death than in his life.

2. There are those, and indeed all of us, that

being dead he *yet speaketh to.* Your minister is indeed fallen, but the "word of the Lord endureth for ever," even that word "which by the gospel is preached unto you." 1 Peter, 1:25. Nay, not only notwithstanding his death, but by his death he speaketh. He hath but exchanged this pulpit for another. The grave is now his pulpit. And methinks I still hear him speak, to us that are of his family and relations, to you that are of his congregation. "Being dead he yet speaketh." These are words of truth. Let us "rightly divide" them among ourselves, and each of us take a portion.

(1.) He being dead yet speaks to us that are his relations, and are above all others most nearly concerned in the stroke. Something he saith to us to comfort us under our present sorrow: "Weep not for me." Our loss is his great and everlasting gain. I shall especially observe what he saith to us by way of direction and exhortation. We are all here, by the providence of God, before the Lord this day—all his children and their yoke-fellows—ten of us. We have observed, that since we have been severally disposed of in the world into families of our own, we were never all together here till yesterday, and a sad meeting it was; but by this sadness the heart will be made better, if we can but hear what our dear father being dead yet speaketh to us. And therefore because the word of the day sounds best in its day, and perhaps we may never be all together again, give me leave to preach a little to myself and my dear relations in your hearing, that if at any time we, or any

of us, walk unworthy of the relation we stand in to such a father, this place may be a witness against us, that it was not for want of knowing our duty. While he was yet with us he was often speaking for us at the throne of grace, "making mention" of us and others always in his prayers. And this is now not the least part of our grief, that we shall have such an intercessor to pray for us no more. Yea, Lord, help us to pray so much the more, and so much the better for ourselves. But in reference to this part of our loss, I am comforted not only with this thought, that our Lord Jesus Christ "ever liveth to make intercession for us," and he is "the same yesterday, to-day, and for ever," but with this thought also, that the prayers of our dear father, who is gone, are upon the file in heaven, and through the mediation of the great Redeemer will receive an answer of peace. When the "prayers of David the son of Jesse" were "ended," yet he and his vows were remembered, and his seed had the benefit of them. Psalm 132 : 1, 2. "The vision," in answer to prayer, "is for an appointed time," and at "the end it shall speak, and not lie." Though we cannot say, now he is gone to heaven, he there prays for us, yet we have reason to think the many prayers of faith he put up for us while he was in the world of prayer, may be heard for us now he is gone, and we and ours may fare the better for them long after, and shall do so, if we do not by our unworthy walking forfeit our interest in them. And shall the children of so many prayers miscarry? While he was yet with us he did also speak to us, both

by word and writing, as a faithful monitor, comforter, and instructor, but we shall in that way hear from him no more. However, there are three things which he being dead yet speaketh to us:

He speaks to us to be followers of him in the way of *holiness*, because we *must* follow him to the grave, and that we *may* follow him to heaven. It is of great use to us, both for our direction and encouragement in our Christian course, to set before us the good example of the saints; for, blessed be God, as there is an old way which wicked men have trodden, Job 22 : 15, so there is an old way which godly men have trodden. Jer. 6 : 16. But the nearer these examples are to us the greater influence they should have upon us. If a "vain conversation" can by this recommend itself to some, as being "received by tradition," 1 Peter, 1 : 18, compared with Jer. 44 : 17, should not a holy and heavenly conversation, transmitted to us, be with resolution held fast by us? Let the life of such a father, especially seeing the "end of his conversation," recommend religion in the power of it to us, and engage us in the steady practice of it. We who had the happiness of free and frequent converse with him could not but see a great deal that was excellent and exemplary, and which our own consciences subscribed to the goodness of. Let us then set ourselves, in the strength of divine grace, to transcribe it in our hearts and lives. Sure never any one that professed religion did more recommend it to others as lovely and amiable than he did. We saw in him not only the power of holiness, but the beauty of it. I have thought it

the unhappiness of some that otherwise I had reason to think were good in the main, that by the moroseness or melancholy of their temper and converse they have greatly hindered the success of the good instruction they have given to their children, and have thereby rendered religion a dull, melancholy thing, and thus has religion been wounded in the house of her friends. But it was the felicity of our education that we had a father whose spirit and converse recommended a life of serious godliness to us as the most sweet and easy, the most cheerful and charming life that could be, which demonstrated to us that wisdom's ways "are ways of pleasantness, and all her paths peace." Let us not then be slothful, but the willing, constant followers of him who is now, through faith and patience, inheriting the promises. Let us tread in the steps of his humility and meekness, his love and charity, his zeal and fervency in the best things, his self-denial and contempt of the world, his usefulness and beneficence to all, that those who see us may say, Surely these are the children of such a father. Let us be mild and gentle in all our carriage, moderate in the use of all our enjoyments Let us love the Scripture, "continue instant in prayer," and maintain an even, quiet composedness of spirit under the varieties of providence; for in all these things we know very well he set us an excellent copy. Let us then be followers of him so far as he was of Christ. It was the matter both of his rejoicing and thanksgiving, that he saw his children walking in the truth; and it was his prayer that they

might continue so to do, and that none of his might be found at the left hand of Christ at the great day. Let us then, as ever we hope to meet him with joy in the other world, follow him with diligence now. Having begun "in the spirit," let us not "end in the flesh"—having laid our hand to "the plough," let us not "look back," lest our latter end be worse than our beginning.

Being dead he speaks to us to be *loving and helpful* one to another. His common and undistinguished love to us all was such that it could never be said which of us he loved best, and it speaks to us, now he is gone, to "love one another with a pure heart fervently." We know very well that our unity was the joy of his heart while living, and many a time he hath with us blessed God for it. Let it therefore be the credit and honor of his family now he is gone. I find it is, I may call it, his dying prayer for us his children, not only that we may be built up in holiness and comfort, but that we may be continued in brotherly love, and be a bundle of arrows, which cannot be broken. Now that we have lost him who was wont to pray for us and be a common helper to us, let us pray so much the more one for another, and be so much the more helpful one to another, especially in the things that pertain to the kingdom of heaven; and let all our bands of unity be strengthened and confirmed, and let it be our constant endeavor, each of us in our place, to be mutually serviceable to each other's comfort and welfare, and jointly serviceable to the glory of God and to the

comfort of our dear surviving parent, that the Lord of peace himself may command his blessing upon us and our families, "even life for evermore."

Being dead he speaks to us to make *death and the grave*, heaven and glory, familiar to us, and in other things to converse much with them. This place used to be our father's house, but now the place that knew him knows him no more. The grave, the place appointed for all the living, is our father's house. Let us therefore visit that house often in our meditations—take a walk now and then into the "valley of the shadow of death." We could never say of this house, when at any time we left it, we were sure of coming to it again; but we may be certain that, sooner or later, we must go to the grave. Let us therefore be always ready. The nearer death approaches us the louder are its calls to us to prepare for our change. It would help to "apply our hearts unto wisdom," thus to "number our days;" for if there were more of death in our thoughts, there would be more of life and liveliness in all our actions. He who is removed from us, was one that was very industrious to familiarize death to himself; he frequently thought, spoke, and wrote of it, not like many who are thus all their lives subject to bondage with a certain fearful, but with a certain cheerful looking for that change. Let us in like manner converse with it; it will come never the sooner, but it will be much the more easy and welcome, and less formidable to us when it doth come: every one "in his own order," that is, in the order appointed by Him in whose hand our souls are.

We must shortly be gathered to our fathers, and have no reason to count upon an exemption from it, since, as Elijah pleaded when he so passionately desired to die, we are no better than our fathers. 1 Kings, 19 : 4. We see a generation rising up to stand in our room, as we do in the room of those that are gone before us. But it is only the body, that poor, despised, broken vessel, that is laid in the grave; the immortal soul is translated to the heavenly regions. With heaven, therefore, we should converse familiarly, and dwell more in our thoughts among those mansions of light, where not only our heavenly Father is, but, which should be some inducement to us, he also that was the father of our flesh. Many a time we have, with much delight and satisfaction, visited here at this house, and now we can visit him here no more. If we have but boldness to enter into the holiest by the blood of Jesus, we may visit him there, converse with that glory which he is in possession of. Let our conversation therefore be in heaven, not only where Christ is, but where so many of our dear relations are, with whom we have taken sweet counsel. Now there is one loadstone more in heaven to draw our hearts thitherwards. Methinks he being dead yet speaks to us in those words that came from heaven to John, "Come up hither," Rev. 4 : 1—up hither in your thoughts and meditations—up with your hearts, and live by faith in those serene quiet regions above. And, blessed, blessed be God, in our Father's house "are many mansions;" the place is not too strait for us; we need not scatter there as we do on earth;

there is room enough for him who is gone and all his family—him and his seed, and his seed's seed. God grant, that a promise being left us of our entering into his rest, none of us may seem to come short.

To conclude this head, being dead methinks he yet speaks to us in the language of Solomon, "Thine own friend, and *thy father's friend, forsake not.*" Prov. 27 : 10. The God with whom we have to do is our friend, and was our father's friend, Psa. 22 : 4, the God in whom our father trusted. He found Him faithful, and from his own experience recommended him to us as a good master, the God that fed him all his life long. Let us therefore "avouch the Lord this day to be our God, and to walk in his laws, and to keep his statutes," and never be prevailed with to leave him or to turn from following him. If God loves the children for the father's sake, as he is said to do, Rom. 11 : 28, surely the children should love God and serve him for the father's sake. Our father's relation to God we may plead with him in prayer, as in 2 Chron. 30 : 6, and therefore plead it with ourselves as a strong inducement to duty and obedience. If we are born in God's house, and are the seed of his servants, truly we should be his servants; if he be our father's God, we must exalt him. He being dead thus speaketh to his children: Thine own God and thy father's God forsake not and forget not.

2. He being dead yet speaks to you of *this congregation.* Long and often he hath been speaking to you in the name of the Lord, and an account must be shortly given for all that he hath spoken to you,

or rather, God by him. Above thirty years he hath been among you, part of which time was indeed a "cloudy and dark day," when such a man as he was "hid;" and yet some of you know that even then his labors were little the less. When he durst not do what he would, he did what he could. But, blessed be God, the evening of his day was more clear and bright. His having been thirty years with you brings to my mind a few lines which he penned on the death of a worthy minister, Mr. Nevet of Oswestry, who had been the same number of years with his people:

"The owner thought it much three years to come
To a barren tree, which hastened its sad doom;
What then may they expect who ten times three
Had such a *dresser*, if they barren be?
A faithful, self-denying shepherd, who
Sought not the fleece, but flock—not yours, but you."

Thus, while he lived he spoke to you, but being dead he yet speaketh; for though he hath finished his testimony on earth, yet his testimony is not finished, but remains speaking still. When Elijah was translated, it should seem he left a writing behind him for a remaining testimony; so some understand it. 2 Chron. 21 : 12. Five things there be which, being dead, he yet speaks to you. I shall mention them briefly, and so conclude.

He being dead yet speaks to you to *repent of your sins*, especially the sin of your unfruitfulness under the means of grace. It was sin that was the procuring cause of this calamity; it is that which now corrects you and reproves you; that is it which hath quench-

ed your coal and put out your light. If conscience be any wise awakened under this sad providence, you cannot but say, "We are verily guilty." Your unprofitableness and unfruitfulness, your barrenness, your leanness, though you have been fed in the fat pastures of the ordinances, was the sin that provoked God to remove your minister from you. Turn your tears therefore into the right channel, and weep not for him, but for yourselves and for your sins. Now is a time to reflect on your management and improvement of the means of grace you have had, and to be by that humbled before the Lord for your carelessness and neglect. Now you ought to remember against yourselves your vanity and hypocrisy, and how often you have come before the Lord as his people came, and sat before him as his people, and heard his words, but your hearts in the meantime have "gone after" your "covetousness." He hath been to you as a "lovely song of one that hath a pleasant voice, and can play well on an instrument," and therefore you have heard his words; but have you done them? See Ezek. 33:31, 32, and compare the next words, ver. 33. When this cometh to pass, such a providence as you are now under, then shall you "know that a prophet hath been among" you; so easy is it to us to see the worth of mercies when we feel the want of them. Let this conviction take hold on your consciences now, and endeavor henceforth, by the grace of God, to be more fruitful.

Being dead he yet speaks to you to adorn your holy profession by a *suitable conversation.* I have

been told he preached his farewell-sermon at Worthenbury upon this text, "Only let your conversation be as it becometh the gospel of Christ." Phil. 1:27. Will you take that scripture as his farewell to you, which being dead he yet speaketh? I doubt not but you all have a respect for his name and memory, and could not contentedly hear him reproached and evil spoken of. Then do not you reproach him by doing any thing that may give occasion to the enemies of the Lord to blaspheme the name of Christ and his doctrine. If any of you leave your first love and return with the dog to his vomit, if you do any ill thing at any time against the sacred laws of justice and sobriety, will it not be said, "This is one of Mr. Henry's disciples;" and thus the just reproaches you bring upon yourselves will unjustly fall upon him. Let the regard you have for his name be a bridle of restraint upon you. Many eyes are upon you that watch for your halting, therefore "see that ye walk circumspectly."

Being dead he yet speaks to you to *hold fast* the profession of your faith without wavering. Remember what you have received and heard, and hold fast. Let it never be said concerning you of this congregation, that your faith and religion were pinned upon your minister's sleeve, and that when he died, that died with him. God forbid, for we are built upon Christ "the chief corner-stone." Ministers are the builders of the church, but not the foundation of it. Let me therefore exhort you all in the words of Barnabas, that "with purpose of heart" you would

"cleave to the Lord." Acts 11 : 23. The shepherd is smitten, but it is only the *under*-shepherd of the sheep; the great Shepherd is still the same, and will be with you while you are with him; to him therefore you must resolutely adhere with a firm and unshaken constancy. I believe that God, who hath the residue of the Spirit, hath also such mercy in store for the congregation that he will not leave it altogether destitute. When God hath work to do, he will never want instruments to accomplish his designs. Be not you wanting to yourselves, and the power and grace of God will not be wanting to you. Nor will the promise of the faithful Witness fail, "Lo, I am with you always, even unto the end of the world."

Being dead he yet speaks to you to *prepare for death*, for sudden death. This is spoken plain enough, if we do but consider the circumstances of his removal. For a man to be well, and dead in fifteen or sixteen hours, may we not easily infer from hence how much we are concerned to be always ready, that when our Master comes we may cheerfully, upon the first intimation, "go forth to meet him." We may any of us die as suddenly as he did, but are we prepared as he was? To him who was dying daily, it was but a short cut over a stormy sea; but if we continue unready, such a sudden death will to us have another aspect. It will be like the arrest of a traitor; a hurry out of the world like the surprise of that wretched worldling, "Thou fool, this night shall thy soul be required of thee." Let it therefore be our daily care, as we observed it was his frequent prayer,

to be ready for that which will come certainly, and may come suddenly.

Lastly, he being dead yet speaks *comfort and encouragement* to those of you who belong to Christ and are faithful to him. Is there any honey in the carcass of a lion—any sweetness to be extracted out of so sad a providence? Yes, there is. If Christ's leaving his disciples was, though then sorrow filled their hearts, matter of rejoicing to them, John 14:28, why may not the removal of a faithful minister furnish us with some comfortable thoughts? He is gone before, as it were to show you the way. His inheriting the promises is an engagement to those who have made those promises their "heritage for ever." You that were his joy in this world shall be his crown in the other. You know, in his monthly lecture in this place, he was preaching over the four last things, namely, death, judgment, hell, and heaven; the first three of which he had spoken very largely and excellently of, and in the course of his ministry he was next to have preached concerning heaven; and it is likely, if God had continued him a while longer among you, you might have heard many good and comfortable words from him on that subject. But as if the great God should say, "Come, my dear servant, you are not enough acquainted with that glory—you know but intpart, and prophesy but in part; come up and see what it is, and leave your congregation to conclude what it is by the removal of one thither that was such a jewel in this lower world." We may make some faint guesses at heaven's glory when we

consider that it is both the perfection and recompense of the holiness of the saints. That is certainly a blessed and glorious place that is the receptacle of all those who were the blessings and glories of this earth. Being dead he yet speaketh to you, that he is gone before, and is arrived at last into a safe and quiet harbor, and you shall not be long at sea. Though now we have parted with him in a melancholy shower of tears, yet, blessed be God, we "sorrow not as those who have no hope;" for we have "good hope through grace" of meeting him again, and being for ever with him and with all the saints, and, which is best of all, "with the Lord." Those who live up to these hopes in close walking, may live upon these hopes in comfortable walking. They who now "sow in tears" shall shortly "reap in joy," and those who by "patient continuance in well-doing seek for glory, honor, and immortality," shall shortly return, as all the redeemed of the Lord shall, to the heavenly Zion, with songs of praise and triumph, and everlasting joy shall fill their hearts and crown their heads; they shall "obtain joy and gladness, and sorrow and sighing shall flee away." With which words let all who mourn in Zion comfort themselves and one another.

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